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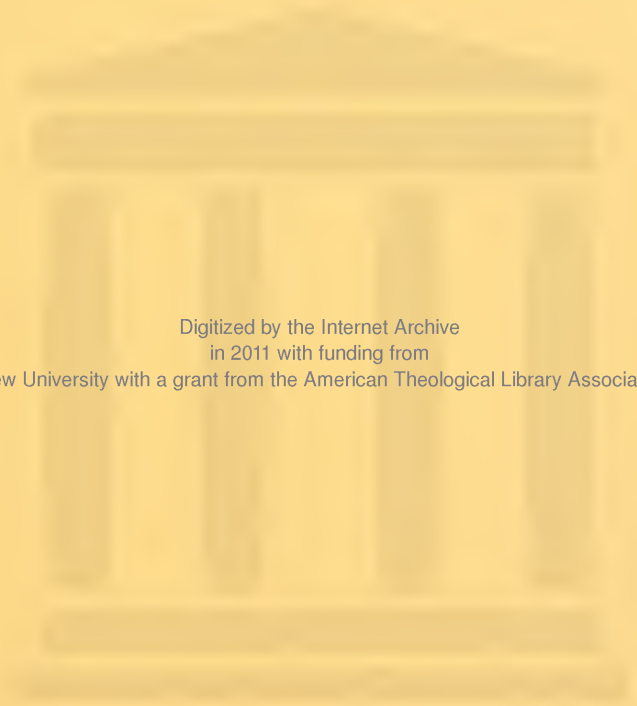

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MINUTES

OF THE

SECOND AND THIRD SESSIONS

OF THE

RHODESIA MISSION CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD IN OLD UMTALI

RHODESIA, SOUTH AFRICA

SECOND SESSION, HARTZELL CHURCH
MAY 3–10, 1917

THIRD SESSION, CENTRAL TRAINING SCHOOL
DECEMBER 7–11, 1917

PRESIDENT, BISHOP E. S. JOHNSON, A.M., D.D.

SECRETARY AND EDITOR, SECOND SESSION,
REV. E. H. GREELEY

SECRETARY AND EDITOR, THIRD SESSION,
REV. JOHN R. GATES

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SECOND SESSION

I

PASTORAL ROLL AND RECORD

Buchwalter, A. L.—(?) Liberia Conf.; 1905–07, East Central Africa Miss. Conf., Kambini, Inhambane; '09, Mutambara, Rhodesia; '12, Nyakatsapa; '13, Old Umtali; '15, Nyakatsapa; '17, Supernumerary.

Gates, John R.—1905–06, Rock River Conf., Chicago, Edison Park; '07, East Central Africa Miss. Conf., Umtali, St. Andrew's; '08, Ndanga District; '09–11, Dist. Supt. and Old Umtali; '14–15, Vermont Conf., Northfield; '16, Rhodesia Miss. Conf., Dist. Supt.

Greeley, Eddy H.—1905–11, Makomwe; '12–14, Old Umtali; '15–16, Mrewa; '17, Mtoko Circuit.

Gurney, Samuel.—N. Y. East Conf., 1887–88, Whitestone; '89–91, Long Island City, Third Church; '92, Brooklyn, Ridley Memorial; '93–95, Long Hill; '96–1900, Bridgeport, Newfield; '01, supernumerary; '02–05, Medical Missionary, Africa; '06, Hollis; '02–05, Medical Missionary. Africa; '09–14, East Central Africa Miss. Conf., Mrewa-Mtoko Circuit; '17, Conference Medical Director.

Howard, Herbert N.—1910–16, Old Umtali, Principal; '17, Mrewa Circuit

James, Henry I.—1907, West Wisconsin Conf., Birchwood; '08-'09, Algona; '10–12, Oconto; '13–14, East Central Africa Miss. Conf., Penhalonga, St. Paul's; '15, Old Umtali, Principal; '16, Treasurer, Bible Dept. Printer; '17, Treas., Principal

O'Farrell, Thomas A.—1910–14, Mutambara Circuit; '15, on furlough; '16, Mutambara Circuit; '17, Umtasa.

MISSION ROLL AND DIRECTORY

Conference Members

Buchwalter, A. L., 146 N. Heliotrope Ave., Monrovia, Cal., U. S. A.
Gates, J. R., Umtali, Rhodesia, South Africa.
Greeley, E. H., Mtoko, Rhodesia, South Africa.
Gurney, Samuel, Makaha, Rhodesia, South Africa.
Howard, H. N., Mrewa, Rhodesia, South Africa.
James, H. I., Old Umtali, Rhodesia, South Africa.
O'Farrell, T. A., Nyakatsapa, P. B. Umtali, Rhodesia, South Africa.

Missionaries Not Members of Conference

Bjorklund, Miss E. E., Old Umtali, Rhodesia, South Africa.
Howard, Mrs. H. N., Mrewa, Rhodesia, South Africa.
Gates, Mrs. J. R., Umtali, Rhodesia, South Africa.
James, Mrs. H. I., Old Umtali, Rhodesia, South Africa.
Mullikin, Miss P., Mtoko, Rhodesia, South Africa.
O'Farrell, Mrs. T. A., Nyakatsapa, P. B. Umtali, Rhodesia, South Africa.
Roberts, G. A., Old Umtali, Rhodesia, South Africa.
Roberts, Mrs. G. A., Old Umtali, Rhodesia, South Africa.

Missionaries of the Woman's Foreign Missionary Society

Clark, Miss G., Old Umtali, Rhodesia, South Africa.
Hess, Miss E. A., Old Umtali, Rhodesia, South Africa.
Nourse, Miss E. D., Old Umtali, Rhodesia, South Africa.
Quinton, Miss F., Old Umtali, Rhodesia, South Africa.

Other Missionaries in Our Employ

Hodgson, William, Old Umtali, Rhodesia, South Africa.
Hodgson, Mrs. William, Old Umtali, Rhodesia, South Africa.
Paisley, J. G., Mutambara, P. B. Umtali, Rhodesia, South Africa.
Paisley, Mrs. J. G., Mutambara, P. B. Umtali, Rhodesia, South Africa.

Native Pastor-Teachers

(Christian name first, registered name second, father's name third for surname.)

Andrew Fari Matlyukira.
Andrew Watapa Murahwa.
Anderson Mwachande Kachisi.
Andrew Mbengo Maheehani.
Alpheus Selu Nyatanga.

Benjamin Jongwe Karimupfumbi.
Benjamin Rimayi Katsidzira.
Benjamin Misi Kawadza.

Clifford Edward Faku.

David C. Mazotwa Mandisodza.
Daniel Gatawa Chitenderu.

Enoch Pungura Munjoma.

Furnes Chatepa.

Gilbert Ringayi Rakabopa.

Isaac Nhamo Kajau.
Isaiah Shati Darikwa.
Isaiah Matawa Munjoma.
Isaiah Mujeya Musamba.
Isaiah Mupepwa Tichiwanhunyi.

James Vilika.
James Manyope Chikuse.
Job Tamutsa Tsiga.
Job Tirase Gondora.
John Muguri Mugwambi.
Johnson Mukaronda Maramba.
Johnson Marambachinyi Sachiti.
Jonah Goto Chiyeza.
Joseph Chimzambwe Nyamurowa.
Joseph Murauro.
Jonah Gurungo Chikwariro.
Jason Chambokoni Chikosi.

Moses Paradzayi Mparutsa.
Moses Hamudi Chisamba.

Nathan Mahowa Gwishiri.
Nathan Mwandipemhesa Gwizo.
Nathaniel Jim Jijita.
Ngazana Sadomba.

Obadiah Gapaza Chimonyo.
Obadiah Dubuhlingwi Mawaro.

Paul Chivaku Chiwanga.
Peter Dzayiko Mufunde.
Philip Zikiti Chiyeza.

Renton Clephas John Vilika.

Samuel Sekayi Chiyeza.
Simeon Zinarenyi Machiri.
Solomon Gebetu Mapara.

Thomas Muchenje Marange.
Thomas Muziti.

Other Natives in Our Employ

Jason Takafa Machiwenyika, Isaiah Jesse Marange, Titus Muzondo Mupwanda, Paul Mushuma Mariyanga, Alfred Tom Beremawaro, Moses.....Mufokozana.

Reserved List

Andrew Takazwida Gapiko.
Daniel Caplen Kapanda.
John Godzo Nduna.
James Musapayi Musiyarira.
John Wesley Makufa Jaha.
Josiah Masawo Chimbadzwa.
Harison Kutsandzira.
Noah Karutatazha Marange.
Paul.....Murauro.
Paul Geza Maviza.
Stephen Masea.
Shadrach Mandinga Mupombi.
Samuel Matimba.
Samuel Pendeke Makumba.
Timothy Chekufa Chipanmire.
.....Jaz Tedzwa.
William Musamba.

II

OFFICERS OF THE CONFERENCE

President

Bishop E. S. Johnson, A.M., D.D.

Secretary.—Rev. E. H. Greeley; Rev. John R. Gates.

Assistant Secretary.—Miss P. Mullikin; Miss F. Quinton.

Statistician.—Rev. H. N. Howard.

Conference Treasurer.—Rev. H. I. James.

Finance Committee (Approved in New York).—J. R. Gates, Dist. Supt.; H. I. James, Mission Treasurer; H. N. Howard, E. H. Greeley.

III

OFFICERS OF CONFERENCE SOCIETIES

Board of Education.—J. R. Gates, H. N. Howard, H. I. James, T. A. O'Farrell, Miss F. Quinton.

Board of Sunday Schools.—(See Committee on Evangelism.)

Board of Location and Erection of Buildings (The Finance Committee).—J. R. Gates, H. I. James, H. N. Howard, E. H. Greeley.

Board of Examiners.—E. H. Greeley, H. N. Howard, H. I. James, Samuel Gurney, T. A. O'Farrell.

Board of Stewards (The Finance Committee).—J. R. Gates, H. I. James, H. N. Howard, E. H. Greeley.

Triers of Appeals (All the Ordained Elders).—Samuel Gurney, J. R. Gates, H. N. Howard, H. I. James, T. A. O'Farrell, E. H. Greeley.

Finance Committee (Approved by Board of Foreign Missions at New York).—J. R. Gates, H. I. James, H. N. Howard, E. H. Greeley.

IV

CONFERENCE COMMITTEES

Evangelism (Taking the place of Board of Sunday Schools, Qualification of Native Workers, New Work, and adding Christian Training).—J. R. Gates, H. I. James, E. H. Greeley, Miss E. A. Hess, T. A. O'Farrell.

Auditing (The Finance Committee).—J. R. Gates, H. I. James, H. N. Howard, E. H. Greeley.

Medical.—J. R. Gates, E. H. Greeley, H. N. Howard, Miss E. A. Hess, Miss E. E. Bjorklund, Miss P. Mullikin.

Publishing (The Finance Committee).—J. R. Gates, H. I. James, H. N. Howard, E. H. Greeley.

Resolutions.—H. N. Howard, Miss G. Clark, E. H. Greeley.

State of the Church.—Miss P. Mullikin, Samuel Gurney, H. I. James.

Denominational Adjustments.—Bishop Johnson, J. R. Gates, E. H. Greeley T. A. O'Farrell.

Conference Program.—District Superintendent and Pastor where Conference is held.

To Preach the Conference Sermon.—H. N. Howard, (Alternate) T. A. O'Farrell.

The Woman's Conference.—All the Women of the Mission.

Joint Committee on Woman's Work.—H. N. Howard, H. I. James, E. H. Greeley, J. R. Gates, G. A. Roberts.

DISCIPLINARY QUESTIONS

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline?
It is not.

2. Who have been Received by Transfer, and from what Conferences?
None.

3. Who have been Readmitted?
None.

4. Who have been Received on Credentials, and from what Churches?
None.

(*a*) In Studies of First Year.
None.

5. Who have been Received on Trial?
(*b*) In Studies of the Third Year.
None.

6. Who have been Continued on Trial?
(*a*) In Studies of First Year.
None.

(*b*) In Studies of Second Year.
None.

(*c*) In Studies of Third Year.
None.

(*d*) In Studies of Fourth Year.
None.

7. Who have been Discontinued?
None.

8. Who have been admitted into Full Membership?
(*a*) Elected and Ordained Deacons this year.
None.

(*b*) Elected and Ordained Deacons previously.
None.

9. What Members are in Studies of Third Year?
(*a*) Admitted into Full Membership this year.
None.

(*b*) Admitted into Full Membership previously.
T. A. O'Farrell.

10. What Members are in Studies of Fourth Year?
E. H. Greeley.

11. What Members have Completed the Conference Course of Study?
(*a*) Elected and Ordained Elders this year.
None.

(*b*) Elected and Ordained Elders previously.
H. I. James.

12. What others have been Elected and Ordained Deacons?
(*a*) As Local Preachers.
None.

(*b*) Under Missionary Rule.
None.

(*c*) Under Seminary Rule.
None.

13. What others have been Elected and Ordained Elders?
(*a*) As Local Deacons.
None.

(*b*) Under Missionary Rule.
None.

(*c*) Under Seminary Rule.
None.

14. Was the Character of each Preacher examined?
This was carefully done as the name of each Preacher was called.

15. Who have been Transferred, and to what Conferences?
None.

16. Who have Died?
None.

17. Who have been Located at their own Request?
None.

18. Who have been Located?
None.

19. Who have Withdrawn?
None.

20. Who have been permitted to Withdraw under Charges or Complaints?
None.

21. Who have been Expelled?
None.

22. What other personal Notation should be made?
None.

23. Who are the Supernumerary Ministers, and for what Number of Years consecutively has each held this Relation?
A. L. Buchwalter.

24. Who are the Retired Ministers?
None.

25. Who are the Triers of Appeals?
J. R. Gates, H. N. Howard, H. I. James, T. A. O'Farrell, Samuel Gurney, E. H. Greeley.

26. What is the Annual Report of the Conference Board of Home Missions and Church Extension?
None.

27. What is the Annual Report of the Conference Board of Foreign Missions?
None.

28. What is the Statistical Report?
See the Statistician's Report.

29. What is the Conference Treasurer's Report?
See the Conference Treasurer's Report.

30. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
None.

31. What are the Claims on the Conference Fund?
None.

32. What has been Received on these Claims, and how has it been Applied?
$101.85+$21.81=$123.76. See Report of Conference Stewards.

33. What is the Five Per Cent of the amount raised for the Support of Conference Claimants, and paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?
None.

34. What Amount has been apportioned to the Pastoral Charges within the Conference to be raised for the Support of Conference Claimants?
None.

35. Where are the Preachers Stationed?
See List of Appointments.

36. Where shall the Next Conference be held?
Old Umtali.

APPOINTMENTS

J. R. Gates, District Superintendent.

Chiduku Circuit, William Hodgson.
Chikwena, Nathaniel Jijita.
Mataranyika-Rukweza, Issac Kajau.
Kudziwa, Jason Chikosi.
Muziti, Anderson Kachisi.
Rusapi, Jonah Chikwariro.
Sharara, Paul Chiwanga.

Gandanzara Circuit, To be supplied.
Gandanzara, Philip Chiyeza.
Swikiro, Obadiah Mawaro.
Nyatsanze, Isaiah Tichiwanhunyi.
Muchenga, Johnson Maramba.

Headlands Circuit. William Hodgson.
Musakwa, Furnes Chatepa.
Nyahadegwe, Benjamin Karimupfumbi.

Makaha Circuit, To be supplied.
Makaha, Job Tsiga.

Mrewa Circuit, H. N. Howard.
Mrewa Center, Nathan Gwizo.
Mrewa Kraal, Benjamin Kawadza.
Kanyasa, Isaiah Musamba.
Marumisa, Moses Chisamba.

Mtoko Circuit, E. H. Greeley, Paul Mariyanga.
Mtoko, Pearl Mullikin, Joseph Nyamurowa.

Makomwe, G. A. Roberts.
Mount Makomwe, Benjamin Katsidzira.
Gwawawa-Wedumba, Zachariah Mukumbiwa.
Matanda, Solomon Mapara.
Odzi, Job Gondora.

Mutambara Circuit, J. G. Paisley.
Mutambara, Moses Mparutsa.
Mutsiyabako, Andrew Matlyukira.
Chitora, Isaiah Munjoma.

Old Umtali Circuit, H. I. James.
The Central Training School:
Principal, H. I. James.
Department of Agriculture, G. A. Roberts.
English, Mrs. G. A. Roberts.
Industrial Work, Wm. Hodgson.
Native Teachers, Clifford Faku, Enoch Munjoma.
Location School, Mrs. H. I. James.
Fairfield Girls' School of the W.F.M.S.: Stella Hess, Grace Clark, Fanne Quinton.
Native Teachers, Samuel Chiyeza, Obadiah Chimonyo.
Chikanga, Nathan Gwishiri.
Mundenda-Marara, James Chikusi.
Mandiyambira-Manyarara, Thomas Muziti.
Penhalonga, James Vilika, Renton Vilika.

Umtali Circuit, J. R. Gates.
Saint Andrew's, J. R. Gates.
Umtali Native, David Mandisodza.
Muradzikwa, Isaiah Darikwa.
Gutukunuhwa, Daniel Chitenderu.
Chitakatira, Simeon Machiri.
Bvumba-Mundara, Joseph Murauro.

Umtasa Circuit, T. A. O'Farrell.
Nyakatsapa, Andrew Murahwa.
Dowe, Jonah Chiyeza.
Zinyembe, Peter Mufundi.
Buwu, Ngazana Sadomba.
Samanga, Johnson Sachiti.
Rupinda, John Mugwambi.
Nyamukwarara, Andrew Mbengo.
Vumbunu, Alpheus Nyatanga.

Conference Medical Director, Samuel Gurney.
Mission and Book Depository, A. H. Johnson.
Old Umtali Dispensary, Miss E. E. Bjorklund.

DAILY PROCEEDINGS OF THE SECOND SESSION

FIRST DAY—Thursday, May 3

Opening.—The Second Session of the Rhodesia Mission Conference was opened in Hartzell Church, Old Umtali, Rhodesia, South Africa, Thursday, May 3, at 9 A. M., Bishop E. S. JOHNSON presiding.

Devotions.—Hymn No. 556, "Blest be the tie that binds," was sung, and prayer was offered by Bishop Johnson. Hymn No. 560, "And are we yet alive," was sung.

Roll Call.—The Secretary of the last Conference called the roll of Conference members, and the following responded to their names: E. H. Greeley, J. R. Gates, H. N. Howard, H. I. James; Missionary not member of Conference, G. A. Roberts.

On motion of J. R. Gates, the Conference voted to avail itself of the provision of paragraph 423 of the Discipline, by which lay missionaries of the Board of Foreign Missions may be invited to sit as associate members of their bodies and have the privileges of the floor and the right to vote on all questions not ministerial or constitutional, and shall be eligible for election on Mission or Conference Finance and other Committees.

On motion of J. R. Gates, all other missionaries were invited to take part in all discussions of the Conference not prohibited by the Discipline.

Secretary.—On motion of J. R. Gates, E. H. Greeley was elected Secretary.

Assistant Secretary.—On nomination of E. H. Greeley, Miss P. Mullikiu was elected Assistant Secretary.

Statistician.—On motion of H. I. James, H. N. Howard was elected Statistician.

Conference Treasurer.—On motion of H. N. Howard, H. I. James was elected Conference Treasurer.

Committee on Evangelism.—On motion of J. R. Gates, the Conference voted to have a Committee on Evangelism to take the place of the three following Committees of last year: 1. Qualification of Native Workers. 2. New Work. 3. Sunday Schools, and in addition the work of Christian Training.

Committee on Education.—On motion of J. R. Gates, the Conference ordered a Committee on Education.

Amalgamation of Committees.—On motion of J. R. Gates, the Conference voted to turn over the work of the Publishing Committee, the Auditing Committee, and the Committee on Location and Erection of Buildings, to the Finance Committee.

Denominational Adjustments.—On motion of J. R. Gates, the Conference ordered a Committee on Denominational Adjustments.

Committee on State of the Church.—On motion of J. R. Gates, a Committee on State of the Church was ordered.

Committee on Resolutions.—On motion of J. R. Gates, the Conference ordered a Committee on Resolutions.

Committee on Publishing Journal.—On motion of J. R. Gates, the Finance Committee was appointed to publish the Journal.

Introduction.—Bishop Johnson introduced Rev. John White, Rev. J. W. Stanlake, and Rev. Dr. Osborn, brethren from the Wesleyan Synod. Rev. White briefly addressed the Conference on reminiscences of the early days here at Old Umtali.

Intermission.—On motion of J. R. Gates, the Conference took a short intermission to bid farewell to the Wesleyan brethren.

Official Journal and Editor of Journal.—On motion of H. I. James, E. H. Greeley was elected Editor of the Journal and the printed minutes adopted as the OFFICIAL JOURNAL of the Conference.

Hours of Sessions.—On motion of J. R. Gates, the Conference voted that the hours of sessions should be from 9 A. M. to 12 M.

Committee on Conference Program.—On motion of H. I. James, the Conference ordered a Committee on Conference Program.

Aaron Viga.—On motion of H. N. Howard, the name of Aaron Viga, who recently died, was referred to the Committee on Resolutions.

Roll Call of Additional Missionaries.—The Secretary called the roll of names of missionaries not members of Conference, the missionaries of the Woman's Foreign Missionary Society, and other missionaries in our employ.

The following responded to their names: Miss E. E. Bjorklund, Mrs. H. I. James, Miss P. Mullikin, Mrs. G. A. Roberts. *Missionaries of the W. F. M. S.* —Miss G. Clark, Miss E. Hess, Miss F. Quinton. *Other Missionaries in our Employ.*—Mr. Arthur Johnson, Mr. W. Hodgson, Mrs. W. Hodgson. *Pastor-Teachers.*—Renton Vilika, James Vilika, Moses Chisamba, Jonah G. Chikwariro, Andrew Matlyukira, Obadiah D. Mawaro, Anderson M. Kachisi, Timothy C. Chipaumire, Ngazana Sadomba, Isaiah M. Tichiwanhunyi, Paul M. Mariyanga, Solomon G. Mapara, Isaac N. Kajau, Isaiah M. Munjoma, David C. Mandisodza, Obadiah G. Chimonyo, Clifford E. Faku, Jonathan M. Maramba, Philip Z. Chieza, Isaiah S. Darikwa, John M. Mugwambi, James M. Chikuse, Johnson M. Sachiti, Peter D. Mufunde, Daniel G. Chitenderu, Jason T. Machiwenyika, Benjamin J. Karimupfumbi, Joseph C. Nyamurowa, Nathan M. Gwishiri, Nathan M. Gwizo, Harison M. Kutsandzira, Zachariah C. Mukumbiwa.

Committee on Conference Program.—On motion of J. R. Gates, the Conference elected the Pastor where the Conference is to be held and the District Superintendent a Committee on Conference Program.

Additional Native Workers.—The following additional names of Native Workers responded to their names: Samuel Sekayi Chieza, Simeon Zinarenyi Machiri, Alpheus Selu Nyatanga, Isaiah Mujeya Musamba, Jonah Goto Chieza, Joson Chambokoni Chikosi, Paul Chivaku Chiwanga, Gilbert Ringayi Rakabopa, Job Trase Gondora.

Disciplinary Questions.—The following Disciplinary Questions were taken up and answered in the negative: 1, 2, 4, 5, 6, 7, 8.

Question Nine.—Question Nine was taken up: "What Members are in Studies of Third Year?" The Registrar reported the recommendation of the Board of Examiners that T. A. O'Farrell be continued in the Studies of the Third Year.

Question Ten.—Question Ten was taken up: "What Members are in Studies of Fourth Year?" The Registrar reported that the Board of Examiners recommended passing E. H. Greeley to the Fourth Year.

Question Eleven.—The Eleventh Question was taken up: "What Members have completed the Conference Course of Study?" The Registrar reported the findings of the Board of Examiners that H. I. James had passed the Studies of the Fourth Year and completed the Course of Study.

Disciplinary Questions.—The following Disciplinary Questions were taken up and answered in the negative—12, 13, 15, 16, 17, 18, 19, 20, 21.

Committees.—J. R. Gates nominated the following persons for the various Committees ordered, and they were elected:

Evangelism.—H. I. James, E. H. Greeley, Miss E. A. Hess, T. A. O'Farrell, J. R. Gates (Dist. Supt.).

Educational.—H. N. Howard, Miss F. Quinton, T. A. O'Farrell, H. I. James, J. R. Gates (Dist. Supt.).

Denominational Adjustments.—Bishop Johnson, J. R. Gates, E. H. Greeley, T. A. O'Farrell.

State of the Church.—S. Gurney, Miss P. Mullikin, H. I. James.

Resolutions.—H. N. Howard, Miss G. Clark, E. H. Greeley.

Joint Committee.—On motion of J. R. Gates, a Committee was ordered that should confer with a like Committee which the Woman's Conference is hereby invited to appoint concerning a policy for work among women.

Closing.—The session closed by singing Hymn No. 106 in the Methodist Hymnal, and the benediction by J. R. Gates.

SECOND DAY—Friday, May 4

Opening Exercises.—The hymn "Husa ndi pfuura Yesu" was sung, followed by prayer by James Chekusi and Jake Hukumbiwa and the Lord's Prayer in the vernacular. "Jesus, Lover of my soul," was sung in English, followed by the reading of John 17 by the Bishop, with most earnest words about the prayer of our Lord.

Reading the Minutes.—The Minutes of yesterday's session were read by the Secretary and approved.

Question Fourteen.—Question Fourteen was taken up: "Was the Character of each Preacher examined?"

The name of J. R. Gates, the District Superintendent, was presented. His character was passed, and he read his report. (See Reports.)

Greetings.—On motion of J. R. Gates, greetings were sent to S. Gurney, who could not be present.

Intermission.—On motion, an intermission was taken of ten minutes.

Question Fourteen Resumed.—The names of H. N. Howard, H. I. James, T. A. O'Farrell, and S. Gurney were called, and their characters were passed. The name of E. H. Greeley was called. His character was passed, and he read his report. The name of G. A. Roberts, a lay missionary, was called. His character was passed, and he read his report. The following names of missionaries not members of Conference were read and their characters passed: Mrs. J. R. Gates, Mrs. H. N. Howard, Mrs. H. I. James, Mrs. G. A. Roberts, Mrs. J. G. Paisley, Mrs. W. Hodgson, Miss P. Mullikin.

The District Superintendent reported that Mrs. Paisley was passing through a critical illness and asked the Conference to pray for her recovery. The Bishop asked J. R. Gates to lead the Conference in its devotions in behalf of Mrs. Paisley.

Closing.—The Conference sang "Rhwakanakisa zuwa ro," and the benediction was pronounced by the Bishop.

THIRD DAY—Saturday, May 5

Opening.—Devotions were led by Bishop Johnson. "Ane Simba ku Ponesa" was sung in the vernacular and "O for a heart to praise my God" in English. Prayer was offered by H. I. James. "Pa nguwa ndo swika denga ra 'She" was also sung, after which Bishop Johnson read a portion of the seventeenth chapter of John, beginning at the sixteenth verse, and addressed the Conference regarding the prayer of Jesus. Mrs. H. N. Howard and Arthur Johnson sang a duet.

Minutes.—The Minutes of the previous session were read and approved.

Book Concern Draft.—The Bishop announced drafts on the Book Concern drawn in favor of the East Central Africa Mission Conference for $34.48 and $160 and a receipt for 1916 showing that there is in the hands of the Treasurer of the Board of Foreign Missions to the credit of the East Central Africa Mission Conference the sum of $178. Concerning these amounts, H. I. James presented the following resolution, which was adopted:

> *Resolved*, That a statement of the division of the Conference Claimants' Fund of the East Central Africa Mission Conference, as mutually agreed upon by the Inhambane Mission Conference and the Rhodesia Mission Conference, be sent to the Treasurer of the Board of Foreign Missions, with the request that the amounts be credited to the Conference Claimants' Funds of the respective Mission Conferences.

Question Fourteen Resumed.—The names of Miss E. Bjorklund, Miss Grace Clark, Miss Emma D. Nourse, and Miss Frances Quinton were called. Their characters were passed, and they read their reports. (See Reports, Part VIII.)

The name of J. G. Paisley was called. His character was passed. His report was read by the Assistant Secretary. (See Reports, Part VIII.)

Regarding the Division of the Conference.—The Secretary presented a paper regarding the division of the East Central Africa Mission Conference, and, on motion of H. I. James, the Secretary was instructed to insert the paper with a footnote explaining why the paper was not printed in the Journal of 1916. (See Reports, Part VIII.)

Recess.—A recess was voted that a picture might be taken of the Conference Session.

Following recess and a short song service, the name of W. Hodgson was called. His character was passed, and he read his report. (See Reports, Part VIII.)

Passing Characters of Native Workers.—The Teachers of the Umtali Circuit, David Mandisodza, Daniel Chitenderu, Obadiah Chimonyo, were called forward, their characters were passed, and they reported on their work.

The Teachers of the Old Umtali Circuit, Nathan Gwishiri, Shadrack Mupombi, James Chikusi, Gilbert Rakabopa, and Clifford Faku, were called forward. Their characters were passed, and they made their reports.

Adjournment.—The Conference sang the Doxology, the Bishop pronounced the benediction, and Conference was adjourned.

FOURTH DAY—Monday, May 7

Opening.—The devotions were led by Bishop Johnson. "Muno ita wani imwi" and "Kuti Tenzi a dayidza nguwa ino pera wo" were sung in Chimanyika. Prayer was offered by Isaiah Darikwa.

Passing Characters of Native Workers Continued.—The Pastor-Teachers on Mutambara Circuit, Moses Mparutsa and Andrew Mutlyukira, were called forward. Their characters were passed, and they read their reports.

Zimunya Circuit was called for, Isaiah Darikwa, Isaiah Munjoma, and Simeon Machiri came forward. Their characters were passed, and they made their reports.

Makomwe Circuit was called. Solomon Mapara, Zachariah Mukumbiwa, Job Gondora were examined. Their characters were passed, and they read their reports.

Mrewa Circuit was called, and Paul Mariyanga, Benjamin Kawadza, Isaac Kajau, and Isaiah M. Musamba were examined. Their characters were passed, and they made their reports.

Mtoko Circuit was called for, and the names of Joseph Nyamurowa and Job Tsiga were called. They were not present. Their characters were passed.

Headlands Circuit was called for and the character of Benjamin Karimupfumbi and Furnes Chatepa was passed. The latter was not present.

Mutasa Circuit was called and Philip Chiyeza, Peter Mufundi, Ngazana Sadomba, Johnson Sachiti, John Mugwambi, Andrew Mahechani (absent), Alpheus Nyatanda, Jonah Chiyeza were called forward. Their characters were passed and they gave their reports.

Penhalonga Circuit was called. Renton Vilika and James Vilika came forward. Their characters were passed, and they reported on their work.

Gandanzara Circuit was called. Benjamin Katsidzira, Obadiah Mawaro, Isaiah Tichiwanhunyi came forward. Their characters were passed, and they reported on their work.

Chiduku Circuit Pastor-Teachers, Nathaniel Jijita, Moses Chisamba, Jason Chikosi, Anderson Kachisi, Jonah Chikwariro, Johnson Maramba, Paul Chiwanga, came forward. Their characters were passed, and they made their reports.

The name of Thomas Marange was called, and his character was passed.

Assistants at Fairfield Girls' School, Samuel Chieza and Nathan Gwizo, were called. Their characters were passed.

Intermission.—Bishop announced an intermission of fifteen minutes.

Opening.—"Uyai nga ti imbe rhwiyo" was sung.

Question Thirty-six.—Question Thirty-six was taken up: "Where shall the Next Conference be held?" On motion of H. N. Howard, the Conference voted to hold the next Conference at Old Umtali.

Question Thirty-two.—Question Thirty-two was taken up: "What has been Received on these Claims, and how has it been Applied?" The Treasurer reported that $101.85 had been received from the Book Concern, and $21.91 from the Rose Bequest (total, $123.76) which, on motion, was ordered deposited with the Treasurer of the Board of Foreign Missions at New York.

Conference Stewards.—On motion, the Finance Committee was elected the Conference Board of Stewards.

Special Session.—On motion of J. R. Gates, a special session of Conference Members only was called for the afternoon at 4 P. M.

District Conference Minutes.—On motion of J. R. Gates, the Minutes of the District Conference were referred to the Finance Committee.

White Work.—On motion of J. R. Gates, the White Work was referred to the Committee on Evangelism.

Adjournment.—After the benediction by the Bishop the Conference adjourned to meet in Executive Session at 4 P. M.

EXECUTIVE SESSION—Monday, 4 P. M., May 7

Devotions.—J. R. Gates led in prayer.

Committee on Woman's Work.—The Bishop appointed H. N. Howard, J. R. Gates, H. I. James, G. A. Roberts, and E. H. Greeley a Committee to confer with a like Committee of the Woman's Conference to consider a policy for Woman's Work.

Adjournment.—The Bishop closed the session with prayer.

FIFTH DAY—Tuesday, May 8

Morning Session

Opening.—Devotions were led by the Bishop. "Jesus, I my cross have taken" was sung. Prayer was offered by E. H. Greeley. "Tino zo tongwa ndi Yesu Kristu" was sung in Chimanyika, and prayer offered by James Vilika. Bishop Johnson called the attention of the Conference to the apostle Paul's prayer in Ephesians, the third chapter, beginning with the fourteenth verse.

Minutes.—The Minutes for yesterday's session were read and approved.

Reports.—Miss Hess read her report.

Mr. Howard read his report in which he recommended that the coordination of the work here at Old Umtali be referred to the Committee on Education, which proposition, upon his motion, was adopted.

Resolutions.—H. N. Howard read the report of the Committee on Resolutions.

After the reading of the resolution on War Conditions, the Bishop was invited to lead the Conference in prayer in behalf of the nations and peoples at war.

Intermission.—On motion, an intermission was announced of fifteen minutes by the Bishop.

Business Resumed.—Hymns No. 126 and 132 were sung in Chimanyika, after which H. N. Howard resumed his report on the Resolutions, all of which were adopted as read. (See Reports, Part VIII.)

Memoirs.—Memoirs of Mrs. Wodehouse and Aaron Viga were presented by E. H. Greeley.

Mission Press.—H. I. James read his report of the Mission Press and Book Room.

Treasurer's Report.—H. I. James read his report as Mission Treasurer. (See Reports, Part VIII.)

On motion, the Conference voted that when it should adjourn it adjourn to meet at 3 P. M.

Adjournment.—On motion, the Conference adjourned to meet at 3 P. M.

Afternoon Session

Opening.—The session was opened by singing "A charge to keep I have."

Report.—A report from the Joint Committee on Woman's Work was read by Mrs. Howard. On motion of H. N. Howard, the report was amended by adding Mrewa to the last resolution, and the whole adopted. (See Reports, Part VIII.)

Report.—The Joint Committee on Education and Evangelism presented the following resolution:

> *Resolved*, That the accompanying report of a Joint Committee of the Wesleyan Synod and our own Rhodesia Mission Conference on Union Training School be presented to the Finance Committee for its adoption, the same to be sent with a suitable covering letter to the Board of Foreign Missions in New York, with the request that they give it a favorable consideration. The Resolution was discussed at length, and, upon motion of H. N. Howard, the resolution was referred back to the Joint Committee on Education and Evangelism, and a meeting called for the evening to consider the subject more fully.

Question Twenty-five.—Question Twenty-five was taken up: "Who are the Triers of Appeals?" The Bishop announced that all the Ordained Elders would constitute the Triers of Appeals.

Question Fourteen Resumed.—Question Fourteen was resumed: "Was the Character of each Preacher Examined?" The report of S. Gurney was called for and read by the secretary. (See Reports, Part VIII.)

Medical Work.—J. R. Gates made a motion that Dr. Gurney's recommendation on medical work be referred to a Committee on Medical Work appointed by the Chair.

The Bishop appointed the following persons to be such a Committee: J. R. Gates, E. H. Greeley, H. N. Howard, Miss E. E. Bjorklund, Miss E. Hess, Miss P. Mullikin.

SIXTH DAY—Wednesday, May 9

Opening.—"Ndinoda zwikuru ku gara na 'She" was sung in Chimanyika. Prayer was offered by Enoch Munjoma and Miss P. Mullikin. Bishop Johnson read the parable of the Prodigal Son. "True-Hearted, Whole-Hearted" was sung.

Minutes.—Minutes of the previous session were read and approved.

Question Twenty-three.—Question Twenty-three was taken up: "Who are the Supernumerary Ministers, and for what number of years consecutively has each held this Relation?" On motion of J. R. Gates, A. L. Buchwalter was given a Supernumerary relation.

Sympathy.—H. N. Howard presented a paper from the Committee on Resolutions regarding the stringent financial conditions of the Inhambane Mission Conference, which, upon motion, was adopted. J. R. Gates was asked to lead the Conference in prayer in their behalf.

Question Twenty-eight.—Question Twenty-eight was taken up: "What is the Statistical Report?" H. N. Howard, the Statistician, read his report. (See Report, Part XV.)

Woman's Conference Report.—The report of the Woman's Conference was read by Mrs. H. N. Howard and received by the Conference. (See Reports, Part VIII.)

State of the Church.—H. I. James presented the report of the Committee on the State of the Church, which was read and adopted. (See Reports, Part VIII.)

Reading Course.—H. N. Howard presented a list of suggestive readings and study for new missionaries or others, which, on motion, was referred to the Board of Examiners.

Union Training School.—The Joint Committee on Education and Evangelism presented the following resolution, which was adopted by the Conference:

> *Resolved*, That this Conference endorse the following principles agreed upon by the combined Wesleyan and Methodist Episcopal Church Committees on Education and Cooperation; that these findings be sent to the Board of Foreign Missions by the Finance Committee, requesting them to signify in what measure these principles would meet their ideas of a basis of cooperation. (See Reports, Part VIII.)

Medical Work.—The report of the Committee on Medical Work was presented, and, on motion of J. R. Gates, was adopted. (See Reports, Part VIII.)

Centenary.—J. R. Gates presented three resolutions on Centenary and Publicity Work, which were adopted. (See Resolutions, Part VIII.)

Sunday Schools.—A report of the Committee on Evangelism with reference to Sunday Schools was read and adopted. (See Reports, Part VIII.)

Translations.—The Committee on Evangelism presented two resolutions concerning the publication of translations of E. H. Greeley, which were adopted. (See Reports, Part VIII.)

Course of Study.—J. R. Gates presented a resolution concerning a Course of Study for Pastor-Teachers, which was adopted. (See Resolutions, Part VIII.)

Self-Support of White Work.—The Committee on Evangelism presented two resolutions with reference to self-support of our white work, which were adopted. (See Reports, Part VIII.)

Self-Support of Native Work.—The Committee on Evangelism presented a resolution on Self-Support of our Native Work, which was adopted. (See Reports, Part VIII.)

Surplus Funds.—The Committee on Evangelism presented a resolution on surplus funds for the current year. (See Reports, Part VIII.)

E. H. Greeley made a motion that when we adjourn it be to meet at 7 P. M.

Adjournment.—On motion of J. R. Gates, Conference adjourned. The benediction was pronounced by the Bishop.

Evening Session

Opening.—The Conference assembled at 8 P. M., E. H. Greeley in the chair by appointment of the Bishop. "Kare kune munhu 'yo" was sung. Prayer was offered by James Vilika and Jake Mukumbiwa. "Ane simba ku ponesa" and "Ha ndi cha zo mu siyiba" were sung. Prayer was offered by G. A. Roberts and Arthur Johnson.

Announcements were made, and, on motion of J. R. Gates, the Conference adjourned.

SEVENTH DAY—Thursday, May 10

Opening.—The devotional exercises were opened by the Bishop. After singing "I need Thee every hour" in both Chimanyika and English, W. Hodgson and Philip Chiyeza led the Conference in prayer and the Bishop read a part of Paul's Second Letter to Timothy, found in the second chapter, and

exhorted the Conference most earnestly thereon. "How firm a foundation" was sung.

Reading the Minutes.—The Secretary read the Minutes of yesterday's morning session and they were approved. The Minutes of the evening session were read and approved.

J. R. Gates presented a resolution from the Auditing Committee, which was adopted. (See Reports, Part VIII.)

J. R. Gates presented a resolution regarding Miss E. Bjorklund, which was adopted. (See Reports, Part VIII.)

J. R. Gates spoke on two matters of Church Discipline, and, on motion that these matters be referred to the Committee on Evangelism to report at next Conference, the matters were so referred.

On motion of J. R. Gates, the name of S. Gurney was added to the Committee appointed by last Conference to get out a booklet on Hygiene and Kraal Sanitation, and the Committee asked to examine the book already prepared and put it into the hands of the Publishing Committee as soon as possible.

Adjournment.—On motion of H. N. Howard, the Conference voted that after reading the Appointments, the reading and approval of the Minutes and appropriate devotional services the Conference stand adjourned without date.

We hereby certify that the foregoing is a complete and correct record of the proceedings of the Second Session of the Rhodesia Mission Conference, May 3-10, 1917, and that it was adopted by the Conference as its Official Journal by the following action:

On motion of H. I. James, E. H. Greeley was elected editor of the Minutes, and the printed Minutes adopted as the OFFICIAL JOURNAL of the Conference.

E. S. JOHNSON,
President.

E. H. GREELEY,
Secretary.

VIII

REPORTS

(a) Report of J. R. Gates, District Superintendent

THE GREAT COMMAND

Bishop Johnson and Fellow Workers:

Somewhere, a wonderful, crucial where, in the distant past the great command was given. It came from the living lips of the Living Lord. The command, every word of which would bleed with the blood of patriarchs and prophets and singers of sweet song—yea, and of God's own blood—takes into account the infinite, omnipotent love of the Father God, the passion of His Holy Son, the power of the Holy Ghost—spirit of Both—and the great world of deep-dyed sin.

OUR RESPONSE

As individuals, as a mission, we form an important part of the front line of the heart-burdened, prayerful, believing, loving, and sacrificial activities of this great church in her greatest hour. Do we measure up with a proper sense of proportion, with a sense of grave and stupendous responsibility, with a true spirit of utter self-abandon, with a deep compelling prayer life that never lets go of God and an outreach to this hopeless, heathen people that they may know the salvation and light and love of God enthroned in the heart? Do we measure up? Whether we answer or whether we evade, God is looking down, knowingly, longingly.

General Statement

Our last Conference, which was the first session of the Rhodesia Mission Conference, convened on the 16th day of February, 1916, and remained in session one week. The members and workers of this Mission left that Conference and went out into the most critical year of its whole history. We were understaffed to a point of being crippled. Famine conditions were upon us. The financial situation was utterly impossible from a human standpoint. We had at least ten missionary centers calling for from two to five missionaries at a center, and sixty-two pastor-teacher posts. We needed thirty-one missionaries and sixty-two native pastor-teachers, and the money to support them. We had only twelve missionaries and almost no money to support our native pastors. Thirty-six missionaries and workers went out to care for the work of ninety-three missionaries and workers with the added responsibility of inaugurating and executing a sane and vigorous financial campaign and publicity program. It was, of course, a case of holding on rather than making any worthy effort toward a forward movement. The work could not even be maintained on a basis of full occupation. Forty out-station schools were closed and several missionary posts were left vacant. They had to be. The way seemed sunless and dark. God was waiting, that the power of his love and wisdom might find utterance upon a superhuman task. He did not wait in vain: we tried to meet Him, and He has rewarded every seed of faith, every accent of true prayer, and every ounce of sincere toil. Twenty-eight stations have been reopened from time to time, probably more than six hundred souls have been added to our flock of probationers and full members, while many scores have turned from heathen darkness to the light of God's Saviour Son.

During the past year we have tried to take stock of our successful methods and means and to face with courage such methods and means as have brought nothing but defeat. We have placed higher emphasis upon the work of the Church and the higher functions of the Gospel. We have aimed more carefully at close spiritual oversight and special help and instruction to the struggling, hungry souls of men. We have given a large place to definite appeal. We have counted the soul of man as the pearl of great price. We have tried to bring about a more definite experience, a deeper spiritual life, and a passion for souls on the part of our native pastors and Christians and through them to reach the multitudes.

Our efforts have not been without results. I believe it true that we could baptize multitudes were we in a position to give them the spiritual oversight that we feel they need. Reports have come in from the length and breadth of the Mission of the first step taken for Jesus Christ on the part of from five to forty souls at a single service. The religious basis of a great pagan people has been disturbed, the very foundation of animism shakes and crumbles. The race is upon us, *us*, not a remote body at some remote period of time, but upon *us* and upon us *now*. To meet the need our whole evangelistic program and policy should be modified and spiced. The native Christians and the multitudes who have forsaken the old paths need help. They should have it through more immediate contact with the missionary who is able to think their thoughts and speak their language. They must get help through helpful literature. They must have help through better trained and more deeply spiritual pastor-teachers. They must be taught the real worth of prayer and service and sacrifice. "Without the shedding of blood there is no remission of sins." Every department of our work should be evangelistic first, last, and all the time. Educational, yes, by all means; industrial, yes; medical, yes; but light and truth and life should be written upon every effort and freedom and salvation the aim of every method. Not only must the native Christian have help, but we must push hard with Gospel light and truth to the outstretched hands of those who grope in pagan darkness.

(b) Standing Committees and Boards

Conference Board of Education

The Conference Board of Education presented the following resolution, which was adopted by the Conference:

Resolved, That we request the Committee on Evangelism to secure the books required for the Courses of Study for preparation for Exhorters and Local Preachers, and to assign daily lessons to all our Pastor-Teachers, and to hold at least two examinations a year on subjects thus assigned.

J. R. Gates.
H. I. James.
H. N. Howard.
Miss F. Quinton.

Auditing Committee

The Auditing Committee reports that they have audited the books of the Mission Treasurer, and find them in order and correct to March 31, 1917.

It recommends that other books not yet in hand shall be referred to the committee for audit later.

J. R. Gates.
H. N. Howard.
H. I. James.
E. H. Greeley.

1. This time last year we were holding up to God our great need. We prayed that He would choose us a leader for Africa who would take up the burden of the black man and carry it far into the hearts of the people at home. How many times we have turned to God with this prayer and especially during the latter part of the General Conference meetings. And God has answered our prayers and has sent to us His man. The workers in the Rhodesian field and the natives of our stations rejoice to welcome the Bishop and Mrs. Johnson as our leaders.

2. Our prayers and our endeavors are for the progress of the Centenary Movement and Jubilee of the Woman's Foreign Missionary Society in our Church. For the next two years this movement ought to overshadow all our thoughts in the work for Africa. Our native people should have a very real share in this movement. They should be organized and made to feel the throb of the great heart of God and the Methodist Episcopal Church in this world-wide movement. They ought to be enthused at this Conference over the proposition, for we are persuaded that there will be a great spiritual uplift if their thoughts and prayers are joined with so vast a host of Christians as will be actively engaged in this work. The giving of our people should be stimulated and the work should be so organized that in 1919 our whole collection from the stations could be sent as a missionary contribution to this mighty Centenary Movement. And may God help Africa to come to her place in the heart of the Church.

3. At our last Conference Bishop Hartzell was our head. He is now our leader emeritus. We can think of him any time turning his mind to the continent and the people he so much loved. What paths he blazed, what foundations he laid, what blessings he brought to the thousands of Africa. All these are written in the book of God. The record is made. Fifty years of service for the black man. God bless him and establish the work of his hands. Let each of us be careful what superstructure we rear on the foundations that he has laid.

4. We remember the stupendous conflict in Europe. We remember the fatherless and the widows. We remember the sorrowing mothers. We remember the brave men in the trenches. We remember that we are Christians and followers of the Prince of Peace. We cry to God that the righteous God will speedily send victory to the righteous cause and that peace may rule in the earth. And let us remember our misguided enemies this day. Oh, what a price they pay! O God, remember them in the day of their visitation. Break down the power of their misguided rulers, and bring them again to the peace and contentment that they once knew.

5. We welcome Dr. Gurney back to our work after a furlough of a few months, necessitated by illness. We rejoice that his health is sufficiently restored to enable him to do his important work.

6. We are eager to welcome Rev. and Mrs. O'Farrell, who expect to return from furlough within a few months, after successful work at home for Rhodesia. Miss Nourse, of the Woman's Foreign Missionary Society, who has been doing much to interest that society in Africa, will be heartily welcomed upon her return from furlough. We also welcome to our ranks Miss Rexrode, under appointment by the Woman's Board, who is expected at the same time.

7. As Mrs. R. B. Wallace is now en route to America, we desire to express our deep appreciation of her work with us during the past four years, at Nyakatsapa, Mutambara, and Old Umtali. She has been a great help in the schools, and has especially blessed the sick, wherever she was.

8. One of the great joys coming to the heart of the missionary in this world of slow movements is to see the new missionary. He comes from the States, he has the freshness and hustle undiluted by the tropical climate. We all stiffen up our backs and rub out the limpness and revive our wilted state until the climate begins to get in its work on the neophyte.

May God richly bless Arthur Johnson and the new Woman's Foreign Missionary worker Miss Quinton as they come to us.

Mr. William Hodgson and his wife have come to us from Salisbury recently. We give them the hearty fellowship of Christian friends.

We are grieved to hear of the stringent financial conditions of the Inhambane Mission Conference. We remember our own condition last year and are earnestly holding up to God our brethren at Inhambane in this time of their difficulty.

H. N. Howard.
Miss G. Clark.
E. H. Greeley.

Additional Resolutions

The following resolutions were presented by J. R. Gates and adopted by the Conference.

Centenary

Resolved, That we consider the Centenary Campaign on the home church a most significant and urgent opportunity for us to truly and adequately represent the unique and compelling needs of this field to the Church at home.

Resolved, further, That we do our utmost through our Publicity Committee and Centenary Program to give to the home Church the fullest possible information in reference to the needs of our local field, and to ask the Finance Committee to appropriate such funds as are necessary to do this work in the most effective way.

Publicity

Resolved, further, That we suggest to our Bishop that as he goes to his other Conferences he may put forth an effort to organize the four Conferences south of the equator for the purpose of a Joint Publicity and Centenary Program, and, if it seems practicable, to establish a joint publication for the purpose of representing the conditions and needs that prevail throughout Pagan Africa, and to employ a home base secretary whose office shall be in the central part of the United States of America.

Appreciation

Resolved, That we desire to commend the helpful service of Miss E. E. Bjorklund, a trained nurse missionary, who came to us from Inhambane, when her furlough was due, and who has remained with us because war conditions made it impossible for her to proceed to her home in Sweden. We would welcome her appointment to medical work among us after she has taken a period of rest.

Conference Claimants' Fund

H. I. James presented the following resolution, which was adopted by the Conference:

Resolved, That a statement of the division of the Conference Claimants' Fund of the East Central Africa Mission Conference as mutually agreed upon by the Inhambane Mission Conference and the Rhodesia Mission Conference be sent to the Treasurer of the Board of Foreign Missions, with the request that the amounts be credited to the Conference Claimants' Funds of the respective Mission Conferences.

Evangelism

The Committee on Evangelism presented the following report, which was adopted by the Conference:

Sunday Schools

Resolved, That in the judgment of this Conference the Sunday school is an institution of almost unlimited possibilities, and that the need for better organization and more adequate equipment is a most urgent one.

Resolved, further, That we would be most happy if our Bishop could see

his way clear to approach the Board of Sunday Schools with a view to securing from them a Sunday School Missionary to supervise the work of the Sunday schools in this Conference, and to institute some plan by which Sunday School teachers may receive special training for that work.

Literature in the Vernacular

Resolved, That in the judgment of this Conference the time has come for us to take immediate steps toward the publication of a number of the books translated by Brother Greeley;

Resolved, further, That this is one of the most urgent needs concerning which we have been making urgent appeals for a number of years, and that by permission of Brother Greeley these translations shall be turned over to the Publishing Committee for careful consideration, and that the Finance Committee be requested to make such appropriations as are necessary for the publication of these translations as rapidly as possible.

White Work

Resolved, That we communicate to the Board at New York an expression of our sense of responsibility in respect to the work among Europeans in this country, and especially at Umtali;

Further, That we recommend that the time be extended for an attempt to develop the Umtali white work to a point of full self-support;

Be it Resolved, further, That we urge upon the Official Board of Saint Andrew's Church the real necessity on their part to organize and efficiently carry out a program that shall establish unity on the part of the members and adherents, spirituality in the life of the church, and full support in reference to finances, and that such full self-support be realized if possible within three years, but if not possible, it should not exceed five years.

Self-Support

Resolved, That the Finance Committee be requested to review the whole field of possible self-support, and develop that field as rapidly as possible;

Resolved, further, That we suggest the following items for consideration:

1. Stewardship Plan.
2. Extension Fund.
3. Tuitions.
4. Press and Book Rooms.
5. School Fees.
6. Medical Fees.
7. Rents.
8. Government Grants.
9. Farms.
10. Manufactures.
11. Native Aid Out-Stations:
    - (a) Buildings.
    - (b) Gardens.
    - (c) Labor.
12. Prayer.

Surplus Funds

Whereas, Through our general publicity work and our special appeals to the Board, and further through strict economy in the administration of funds we find ourselves with a small surplus; be it

Resolved, That in the judgment of this Conference this surplus should not be used to defray any part of the current expenses of the Mission;

Be it Resolved, further, That in the judgment of this Conference this surplus should be applied, first, to debts; second, to printing and Book Room equipment; third, to any other permanent improvement or equipment or repairs or furnishings as may seem urgent.

J. R. Gates.
E. H. Greeley.
H. I. James.
Miss E. A. Hess.

Woman's Conference

During the present session of the Rhodesia Mission Conference the Woman's Conference has met twice. The officers selected for the year are as follows: President, Mrs. H. N. Howard; Vice-President, Miss Stella Hess; Statistical Secretary, Mrs. J. R. Gates; Secretary-Treasurer, Mrs. H. I. James.

A Committee was elected to meet with a similar Committee from the Mission Conference to discuss new work among women. The report of this Joint Committee was presented to the Conference by the Secretary of that Joint Committee.

A Committee was formed to meet all the native pastor-teachers and find out from them what Christian work is being done in the out-stations by their wives and girls who have been trained at Fairfield Girls' School. The report of the Committee was very pleasing and encouraging. Thirty-four of the wives of our native pastor-teachers are helping in the work at the stations. Many of them are teaching Bible, Sunday school classes, sewing, and helping in the lower classes of the school. Others have Bible classes especially for the old women and visit the sick in their homes. Again some are trying to teach better care of the children and cleanliness.

This shows a great improvement, as only a short time ago none of the pastor-teachers thought of allowing their wives to do such work, as in their ideas this was not the woman's sphere of work.

The matter of trained girls going to live in the kraals and work with our native pastor-teachers was discussed. The Woman's Conference recommended that it should not be the policy to send girls to live out in the stations to work with the pastor-teachers except at the places where there are missionaries stationed.

It has been noticed that many of our girls are careless after they leave Fairfield Girls' School. Many of the girls go to the towns where they often live in ways very discouraging to our workers. A large number of the girls are growing too fond of dress, so much so that they refuse to become the wives of our pastor-teachers, as the boys working in the towns earn more money and are therefore able to provide them with more things. We think this is partly caused owing to the fact that our girls get too much given to them at our school. To partly overcome this state of affairs it was suggested that a charge for tuition at Fairfield Girls' School be made. The Woman's Conference was made a Committee to consider this matter during the coming year.

As a Woman's Conference we ask that the Mission Conference find out from the pastor-teachers what has resulted from the general discussion at the last District Conference in regard to "Matorwa."

E. M. JAMES.

(c) Special Committees

The State of the Church

The day that we have long looked for has dawned. For the past two or three years we have been in somewhat of an unsettled state. We knew that the time was at hand for our Bishop Hartzell to rest from his labors, and to give place to another. What the policy of our new Bishop would be we did not know, but we waited and prayed that God would direct in the Church's choice. Bishop Johnson was elected. Then came a long delay, caused by the war and other things, before he arrived on the field. In a very few days after Bishop Johnson's arrival we were assured that God had indeed called him. Every expression by him showed that he was here on the business of the great King of kings, and that his first interests were the interests of the Kingdom of God. We pray that his life may be long and useful. The probability of his dwelling among us will add stability to all our work. Matters needing the Bishop's direction and sanction will not have to wait a long time for his arrival, as has been the case so many times in the past.

TO-DAY

There are some indications as we review the state of the Church that we need to be on our guard. Some of our people would confuse the learning of a Christian nation's language with learning the Christian religion if we would let them. Many would be content with the form of godliness without the power thereof, if we were not continually on our guard. There are also grave prob-

lems connected with the womanhood of the land, who, coming into a new freedom from their old customs, which is now made possible by the government, have a tendency to go to extremes which lead them into many evils.

Altogether, however, the outlook on the state of the Church is a good one. A better moral standard is being recognized and is fast becoming strongly rooted. Fewer cases of discipline are in evidence than in past years. Hundreds of cases of seekers for the True Light are reported. Stations where we had been working, but had been unable to continue, and that had been left surrounded by heathenism as sheep without a shepherd, have recently in several instances showed to us that the work was not in vain and a noble joyful band on their own initiative have come from them to greet their new Bishop. Other villages that had made it impossible for the teacher to stay in their midst, have, after a period of waiting and of the working of the Holy Spirit, returned to the missionaries and begged for a teacher to be sent to them.

Since last Conference there has been a substantial increase in our membership, for which we thank God. One day alone recently saw two hundred taken into the Church after a period of probation, and two hundred and fifty others taken in on probation. On the same day there were also fifty-nine infants baptized and two hundred adult baptisms. God is surely adding to the Church daily such as should be saved.

Never perhaps has there been such a fine promising group of pastor-teachers as the group of native helpers we now have. There is a loyalty to the Church and a devotion to the work of our Lord Jesus Christ shown by them that make one's heart rejoice.

To-morrow

The outlook on the future is one full of hope and encouraging signs. The fifteen hundred Christians who gathered at Old Umtali on Assembly Day at the beginning of the Conference session is but the promise of the larger things that are yet to be. With the fields white unto harvest and the great Centenary Plans of our Church for advance, we tremble with excitement as we think of what will possibly result in our field here in Rhodesia, for we also remember that with God all things are possible.

As to the regions beyond for which we are responsible, the great unoccupied territory of Portuguese East Africa, lying between Rhodesia and the Indian Ocean, with her millions of souls, is still waiting.

"Do you hear the voices calling
Out there in the black of night?
Do you hear the sobs of the women
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
O brothers, we must seek them,
Or there in the dark they die."

H. I. James.
Miss P. Mullikin.

Delayed Report Concerning the Division of the East Central Africa Mission Conference

The Eleventh Session of the East Central Africa Mission Conference, which met in January, 1915, instructed the Secretary of the Conference to obtain the signatures of the Conference Members who lived in Portuguese East Africa to a paper signifying their desire that the Conference be divided. I was unable to get these signatures in time for the Conference Official Record for 1916. They appear in this record according to Conference action.

E. H. Greeley, *Secretary.*

This is to certify that we whose names are hereby subscribed, being members of the East Central Africa Mission Conference, and resident in Portuguese East Africa, do desire that the East Central Africa Mission Conference be divided according to the enabling act of the General Conference of 1912.

William Charles Terril.
P. W. Keys.
J. D. Pointer.

Medical Work

The Committee on Medical Work presented the following, which, on motion of J. R. Gates, was adopted by the Conference:

We recognize the great importance of Medical Work among our people, and its power to open up the way for the Gospel. We heartily endorse Dr. Gurney's suggestion for Dispensary work throughout the Conference, and we recommend that as speedily as possible dispensaries be opened at all our missionary centers under the supervision of a Conference Medical Director, who should himself have direct charge of one of the dispensaries.

J. R. Gates.
E. H. Greeley.
H. N. Howard.
Miss E. E. Bjorklund.
Miss E. A. Hess.
Miss P. Mullikin.

Union Training School

The Committee on Union Training School presented the following resolution:

Resolved, That the Conference endorse the following principles agreed upon by the combined Wesleyan and Methodist Episcopal Committees on Union Training School; that these findings be sent to the Board of Foreign Missions by the Finance Committee, requesting them to signify in what measure these principles would meet their ideas of a basis for cooperation.

J. R. Gates.
H. N. Howard.
H. I. James.

The Committee declared its belief, on the motion of Rev. John White, that cooperative training is desirable. The proposition of the Wesleyan Brethren is based on the location of the Nengubo Institution, Marandellas.

It is agreed that the buildings now at Nengubo, consisting of Boys' and Girls' Hostel central hall, with classrooms, and Governor's and Instructor's Houses, would be suitable for the work. It is therefore agreed that valuation be placed on the property at Nengubo by representatives of the two Societies appointed by the Committee.

It is further agreed to recommend that each Society should bear half the amount at which the property should be valued.

It is agreed that a Committee representing the present Committee should place a value on the property at Umtali with a view of adjusting the relation between that and the property at Nengubo.

It is agreed that the property at Nengubo be held jointly by the Wesleyan Methodist Trust Association and the Board of Foreign Missions of the Methodist Episcopal Church.

It is agreed that there be a Board of Directors to which the control of the Institution should be invested, consisting of eight members—four from each Society.

It is suggested that the Society be requested to define the powers and limitations which they would invest in and impose on the Board of Directors.

It is agreed that the Board of Directors should, from names submitted by the representing Committee through the representative on the Board, elect members of the faculty and assign to them the principalship of the separate departments.

The Committee proposes three Departments of the Institution: (a) Theological. (b) Normal and Literary. (c) Industrial. At the opening of the Institute the Staff should consist of a Principal who should be Chairman of the faculty, and two missionaries for each department. The Principal shall be the head of the Theological Department.

It was recommended that each Society shall in turn provide the Principal of the Institute every five years, the Wesleyan Methodist Society to provide the first Principal.

It was agreed that the Society should furnish an equal number of the members of the faculty.

It was directed that the minutes of this meeting be forwarded to the respective Missionary Boards and also to the Rhodesia Conference of the Methodist Episcopal Church and to the Synod of the Wesleyan Methodist Church in Rhodesia.

Joint Committee on Woman's Work

The Joint Committee on Woman's Work report the following recommendations for work among women:

That there be at each Mission Station a boarding school for girls superintended by at least one single woman, assisted by girls from the Fairfield Girls' School.

That we request the Woman's Foreign Missionary Society to undertake this work as largely as possible, and that in case of stations not cared for by them we request the Parent Board to provide for them.

On motion of J. R. Gates, seconded by Miss Hess, it was recommended to the Woman's Conference that a Committee be appointed to take into consideration the payment of tuition fees on entrance to the girls' schools.

On motion of J. R. Gates, seconded by H. N. Howard, it was recommended that Mutambara be the next place for opening work of the Woman's Foreign Missionary Society and following this Nyakatsapa, Mtoko, or Mrewa be opened.

MRS. H. N. HOWARD.

The Rhodesia Mission Press

Apprenticeship days are tiresome, but to have charge of a printing establishment and jump into the place of a fully qualified printer at one jump without even being a "devil" is perhaps the greater of the two experiences. During the year I made many discoveries, one of which was that nothing can take the place of actual experience. There were many times when I was glad to sit at the feet of one of the native workers and meekly learn of him.

Amid the many trials there has been something very fascinating about the work, but I am glad to give place to one who has more knowledge along those lines and who will probably accomplish more with less effort.

Immediately following the last Conference the Conference Minutes—which for several years had been printed at Inhambane—were undertaken and printed on our press. For the first few months besides this the ordinary job printing of the Mission was done in addition to the regular issue of two thousand copies of the Sunday school lesson in the vernacular each week. Later a publicity program was taken up and the work multiplied. Letters, tracts, statements, appeals, reminders, besides leaflets of various kinds, were called for by the thousand. The *African Advance*, a quarterly publication of twenty pages with pictures of our mission work in its different phases, took the place of the *Rhodesia Missionary Advocate*. The two issues in the last half of 1916 amounted to six thousand copies. Another piece of work was started in the form of a picture booklet of fifty-two pages, which, when completed, should be a great aid in interesting people in Africa and especially our work in Rhodesia. The printing of the four thousand copies is about one third completed.

In conjunction with the press is the Book Depository. From its shelves

have gone forth thousands of books which have helped to feed the dark minds of these backward people. We are, however, very limited in our range of books, for few can read anything but their own language and up to the present few indeed are the books in the vernacular here. Indeed the following five books are all that are printed in the tongue of the people: Two primers, a Catechism, a Hymn Book, and the New Testament. These are eagerly sought for and have done a great deal for the people.

Here seems to be a challenge to us! Here is a people hungry for Christian knowledge and training. We ourselves have hundreds of devotional and other volumes on our shelves to go to, while they have almost nothing. The only reason they do not demand more helpful literature is because they do not know that such books as we have exist.

We have a press which though it is not all that can be desired yet can turn out much more than we have hitherto done. We also now have a printer who can give all his time to the work. We also have a number of helpful books translated and all ready for the press.

With a little more equipment the department is able to undertake the publication of several of these books. Last year the profits of the department were $775. I believe this could easily be doubled through the sale of such books as we have ready for publication. The more we can do in this department the more financial benefit we shall gain; but far greater than that consideration is the fact that by careful selection and preparation of helpful books we shall be able to widen our sphere of influence and give to the people in their Christian infancy the instruction and help that an infinitely larger staff of missionaries than we can ever hope to have could never do.

HENRY I. JAMES.

(d) Report of the Treasurer

DEAR BISHOP AND MEMBERS OF THE CONFERENCE:

My report as Treasurer of the Rhodesia Mission will cover the financial year of 1916 and the first quarter of 1917.

The Finance Committee started the year with the well-meaning resolve of aiming the utmost with the available resources, but to know how, when, and where to stop so that there should be no deficit. There are places, however, when we have to work not on the basis of actual income, but on estimates made in faith.

The estimated budget for 1916 amounted to £4,204 composed in the following way:

Appropriation from the Board	£2,333
Special Gifts	960
Sunday School Board and American Tract Society	45
Self-support raised on field	866
	£4,204

Of this amount the support of our missionaries with their traveling expenses (Classes 1 and 2) called for £2,768. It will be seen that Classes 1 and 2 took the entire Board appropriation and half the amount estimated Special Gifts, leaving the entire work on the field to be covered by the remaining £1,436. Then the appropriations for Classes 5 to 9, covering Boarding Schools, leases, rents, taxes, upkeep of property, printing and general necessary expenses, were estimated on the lowest actual need, which called for £566. This now left £870 to cover the entire staff of Native Pastor-Teachers, the outcoming expenses of Rev. T. A. O'Farrell and family, and the repayment to the Board of £200 loan.

It takes about £1,000 for our native helpers for the year, but taking £450 for the outcoming of Rev. T. A. O'Farrell and repayment of loan would leave of the £870 only £420—not enough for half of our native teachers and their stations.

We, therefore, asked the Board that under these circumstances we might be allowed to defer payment of the loan for a year and that they would provide

for the outcoming expenses of T. A. O'Farrell from some other source, so that we could use the whole of the £870 for native workers. The alternative was reduced to this: that we reduce the appropriation to native workers to about two fifths of what was necessary to carry on our out-station work.

While waiting for the reply to this request we went on in faith that the Board would grant our request rather than close so great a portion of our work.

After this, the chief feature of the year was that the unexpected happened at every turn. Not only did the unexpected happen, but the tragedy of Job was reenacted, for they happened one close upon the heels of another in quick succession until it seemed as though we were swamped. No reply came from the Board, but suddenly one day in a financial statement from New York Mission Treasurer was an item charging certain expenses to the outcoming account of Rev. T. A. O'Farrell. This looked as though they were not going to grant our request. Before the ink of my entry of this item was fairly dry, I read there another item charging the £204 loan that we had asked might be deferred for a year. By this time the famine conditions were upon us. What had promised to be an excellent season's crop here was now pronounced to be a complete failure. Not only would we have to buy at high prices for local mission consumption, but it also looked as though our self-support from the famine-stricken natives would fail and that we might even have to feed the natives as was being done in some parts of Rhodesia. By that time other statements from New York and bills from local railway and shipping companies showed that the charges for outcoming and home-going expenses of our missionaries were far in excess of what we had reason to believe in estimating them. Then came the news that Dr. Gurney was not recovering from his accident as quickly as he had hoped and his delayed return to the field would diminish our income derived from medical fees. By this time an examination of our Special Gift receipts showed they probably would not measure up to our estimates by at least £100. It was also then learned that the lighting plant which was to have been covered by special gifts was lacking at least £100 in that respect.

Clearly it was time to act. A further redistribution was made, limiting every expenditure to the lowest possible penny. Effort was made by appeals both to the Board and to the people of the home Church to help us in our dire need.

Help came from both sources. Special grants from the Board were received to the amount of £600, besides many hundreds in response to the Church for relief. As late as the beginning of November it still seemed as though there would be a current deficit of £300 on the year, but at the close of the year the treasurer's books show a current deficit of only £80 6*s*. 4*d*.

Toward the end of the year Dr. North wrote saying that the loan installment which had been taken out of our appropriation would be returned, but it was not until the statement of February 1 that the amount was credited. There was also an amount of £418 3*s*. 10*d*. received here in September, which seemed as though it was on account of our appropriation, but which through a protracted correspondence was found only a few weeks ago to really have been special gifts and special grants. These two amounts will now appear in the accounts of 1917. Had they been corrected in time to go into the 1916 accounts the deficit on the year 1916 of £80 would have been turned into a surplus of £540.

Thus again we rejoice with Job in more than we had at the beginning.

The report of 1917 shall be confined to the outlook. So far it is nothing but bright and no promise of such hard experiences of a year ago.

We started the year on the basis of an estimated budget of £5,678. This is £1,400 more than the budget of 1916. The increase is simply accounted for in the following way:

Increase in appropriation	£400
Carry-over Fund (already in hand)	266
Estimated Medical Fees	700

During the first quarter the total income is slightly in excess of the one fourth of the budget.

One of the chief features of the first quarter is the fact that there has been no financial stringency. For many years at least it has been necessary to borrow from £400 to £500 to tide over the first three months until the government grant for the previous year came in. This meant that the government grant of between £500 and £600 was always spent a year previous to the time when it was received. Two years ago when the loan of £1,000 was received from the Board there was a surplus of about £250 after the liabilities were met. This was put into a carry-over fund. This year it was appropriated to take the place of the government grant for this year. Thus the government grant that is being earned in 1917 and that will not be received until March, 1918, will not be touched until the beginning of 1918, a time when under the old plan it would have all been spent.

We need to be constant and insistent in our emphasis to our native people regarding self-support. So far this year the church collections are down, but I believe that it is possible to bring them at least up to the estimate. The only "x" or unknown quantity in the equation is the special gifts. These are never sure, but under the present method of publicity, if it is carried out faithfully, I have every confidence that they will measure up and even surpass the fifty per cent higher goal we have set for them.

Respectfully submitted,

HENRY I. JAMES.

(e) Reports of Missionaries

The Medical Work at Old Umtali

Our work grows in interest day by day. We have had more dispensary patients and more in-patients this year than ever before. As we look over the past year of our work we have many things to be thankful for. There has been but little sickness among the missionaries. Surely God has manifested Himself in the keeping of each one of us.

The dispensary has met its own expenses and put up a good iron veranda with guttering and a water tank, also new good screen windows.

I believe that the work of a nurse is a very important one and that she can find the key to many a fast-closed door and heart. The loving ministration has swept away much of superstition and misunderstanding and to-day our people, Christian and non-Christian, are not afraid to come to our dispensary to be under the care of the white nurse. At the clinic there have been about 1,500 treatments and the people have been helped spiritually and mentally as well. Of the in-patients, two have died, one from blood-poisoning and the other from scurvy. Both cases were brought in a dying condition.

During the time of hunger we were able to provide milk for a number of underfed mothers and babies. From the government we have received medicine to the value of six pounds and the promise of more. All that is required is that at the end of each year the nurse in charge shall make a report of the cases treated.

In the Maternity Department, God has been with us in a special way. A large number of mothers, Christian and non-Christian, have come to us at the critical time in their life. And to the Glory of God I can say that no life has been lost, although there have been some very serious cases where neither mother nor babe would have lived if they had been left to the mercy of heathen custom. Not only have our mothers been blest, but the instruction given to about fifty of our teachers' wives and Fairfield schoolgirls and so called midwives, at every case, is something that will prove one of the greatest blessings that can ever come to African motherhood. One native woman named Mayi Jamera, who has been associated with us for years in various capacities, has had special instruction in maternity nursing and is now quite proficient in this

work. She has taken several cases alone and is doing splendid work. She is the only one being supported by a friend in the United States.

One of our greatest victories was the breaking down of the superstition that a mother cannot nurse any other child but her own. There are many mothers lost at this critical time in their lives and the little one is doomed to death. Little Emma, three days old, appeared early one morning outside my home in the arms of her old naked grandfather. He cried and begged me to be the mother of this little baby. The story was not a new one. Over and over the same thing happens, mothers lost in great numbers because of filth and ignorance. But what could be done for little Emma? My hands were already too full. As I took the little sweet life in my hands I said, "Lord, help me to do something." I first brought her to the dispensary and gave her a bath and little Emma was dressed in her first clothes. For a long time I have had it on my heart to teach our Christian women to nurse the motherless babies. I made great effort to get this started at Inhambane, but met with complete failure. So my first thought was to make the effort again with little Emma. For several days consultations were held with missionaries and natives and it was uncertain what could be done. The wife of one of our teachers had just left the dispensary with a new baby. She and her husband were asked if they would take the baby, but superstitions do not die easily even among the Christians, and there followed two or three days of fighting, but finally they won the victory and the mother with the two babies were brought to my home. Here everything necessary was provided. The grandfather agreed to contribute a cow on the expenses of the child's keep. After two weeks I found that this woman was not physically able to continue the nursing, but there was another woman just ready to leave the dispensary who was stronger physically, and after consultation with her people she consented to continue the nursing of the child, and she was taught how to care for herself so as to be able to nurse the two children. Our hope is that not only little Emma's life may be saved, but that others may take up this work in the kraals as well to relieve the missionaries who have in a number of cases undertaken to save the babies on bottles. Some very notable people have been turned out of the dispensary, Steven, Johannes, Raymond Lull, Henry Stanley, and David Livingstone. It has been a great source of rejoicing to see the appreciation of our Christian mothers as they pick up their strong, clean infants and leave the dispensary, not to return with sick babies, for they have been taught how to care for them and themselves, and many have been the tokens of love received from them in eggs, vegetables, etc. A number of our teachers have had medical training, such as can be given, with a few of the schoolgirls. My class in Hygiene has been well attended.

The following are some of the many incidents that relieve the strain caused by the constant contact with suffering:

Gilbert was brought to our dispensary suffering from pneumonia and heart trouble. Around his neck there was tied a monkey bone. After two days he regained consciousness. After a month's careful nursing he was well enough to go home. During his stay he had found his Saviour. When he gave me his monkey bone he told me that the witchdoctor had put it there to guard him from the evil influence of the white woman.

Mateu came one day declaring he had a snake in his ear. I cleaned his ear thoroughly, but the snake was still there. I looked at his teeth and soon saw the trouble. The snake was soon removed in the form of a bad tooth. George was brought in by a white worker who intended to send him to the hospital, but came first and consulted me. He said he could stay at the dispensary if I could give him proper care for two weeks. George insisted he had a snake in his hip. After one week's good care the snake began to disappear and after two weeks he was well and returned home rejoicing.

One day a letter came as follows: "Dear Mbuya, here is a girl that wants her teeth picked." The tooth was "picked." Another said, "Please send me medicine for my wife; she has sick in the sinews." Another said, "Please send

medicine that goes with sprain." Another, "Please send comfort oil boy can't move head by grace of God." Camphor oil was sent. One morning at the dispensary a young man declared that there was a snake in his left ear. I gave the ear the treatment. After I had worked with him a while he said he believed it was the other ear. I then told him to go away and find out which ear had the trouble and then come back. He never came back; evidently the cleaning of the ear killed the snake.

Nathan Gwizo, one of our faithful teachers, was brought in by one of our workers a mere skeleton and suffering from tuberculosis. A few weeks later Dr. Gurney saw him and said that if he were sent back to his station he would soon be in his grave. So Nathan was under my care for over a year. During that time he helped me with the sick as an interpreter and preacher to the many who came. He is now working on the station here and one of the strongest looking teachers we have.

While I am thankful for what has been done, there is much room for improvement and much to be wished for. The present two rooms that we have for the sick should be used for fever cases only, and a separate small building for maternity work only is greatly wished for. Up to the present time we have kept those with contagious diseases in mud huts, but the heavy rains that continue for months are very hard on them and the patients improve but slowly under these conditions. A building for them is much coveted.

During the rainy season over two hundred trees were planted by my dispensary boy under my direction.

The work among the suffering ones is a great joy to me and I feel that I belong to them and I know that they feel the same way. My desire is that as long as God gives me strength I may help to heal the open sore of Africa.

ELLEN E. BJORKLUND.

Fairfield Girls' School, Woman's Foreign Missionary Society, Old Umtali

The beginning of the year found Fairfield Girls' School the only work of the Woman's Foreign Missionary Society in Rhodesia, and we regret to say that at the present time no new work has been opened. Until Miss Quinton's arrival in February, there were only two workers on the field. The Bishop had not arrived to decide about the location of the new school, and Miss Nourse, who has been raising funds for it, is still in America. We feel, however, that we shall not be disappointed this year, with Miss Nourse, and a new missionary, Miss Rexrode, expected within a few months.

We have great cause to thank our heavenly Father for bringing Miss Quinton to us safely on February 15. Aside from her work on the language, she has taken charge of the school work for the little girls. With three workers on the field now and two more expected soon, we feel that a new day has dawned for the work for women and girls in Rhodesia.

As usual, we have been crowded, too crowded, as to accommodations and teaching force. Our number is ninety, including the three little children for whom we are caring. We have had as high as ninety-six, and would have now, were it not that a number of the newer girls and some older ones have been sent back to their homes by the native commissioner. Then, it was a record year for marriages, thirteen girls having gone out to found Christian homes. Most of these had been with us several years, and we were glad to send them out to help their people in the villages. All married Christian young men. We are anxious for the girls to stay with us until they are married, or at least remain under our supervision. Four have gone out this year with other missionaries, and this practical work for our girls we hope to develop largely, as they can be supervised.

As in other years, we have been able to see marked spiritual growth in some of the girls. Sixteen have been received into the Church as full members. Some of these we are sure have a bright Christian experience. It has been a

source of great thanksgiving to see how lives have changed. Girls who at first were indifferent or sullen, have developed into sunny, helpful Christians. Some have done splendid work among the people in the kraals, but we long for all of them who know Christ in their own lives to be much more active along this line. One of our best girls did recruiting work during the last vacation, bringing in six little girls who had no school privileges.

For the first time, we have this year employed two native teachers, and we were fortunate in being given two of the strongest in the Mission, whose wives, too, were strong Christian workers. In the schoolroom they gave good service, and made it possible for us to have a good garden, in which almost all of the girls received training, and in which most of the vegetables for the school were raised. We found these experienced teachers of great help in understanding the various problems connected with the lives of the girls, and a help in every way to them and us.

I have had charge of most of the industrial work. During 1916 twenty-seven had work in the laundry, most of them averaging more than an hour and a half a day for one hundred and twenty days, and nearly all learned to do creditable work. Speed seems even harder to acquire than skill in this branch. Most of the girls enjoy this work, and several have developed a real sense of responsibility as they have been overseeing the others. Sewing was taught for an hour and a half or two hours four days of the week, and fancy work and other sewing done at other times. Ten girls have been used in helping to teach. Most of the older girls can cut simple garments, and only a few of the newer ones are unable to put them together. A few have developed originality in planning their dresses, which shows that their powers of observation are being developed, and their tastes, too, along right lines. We again received a silver medal at the Agricultural Show for our exhibit of needlework and beadwork.

It was a hard year financially because of war prices on most supplies, as well as the shortage in mealie crop, so that we were not able to meet the year's expenses out of money in hand. A special grant of $200 from home was not quite sufficient to pay the extra price for food. We have received appropriation for water supply, which we hope to obtain soon. This will meet our greatest material need, the present supply being half a mile distant. To teach girls cleanliness, proper housekeeping, and run a laundry under such conditions is practically impossible and the amount of labor wasted carrying the water up the steep hill seems almost criminal.

We greatly need to complete the small house to be used for a dispensary and hospital, the foundation of which is laid. At present we have no accommodations for our sick girls; they spend the days, if pleasant, on the hillside, and their nights in the overcrowded dormitory. We have surely neglected them too long.

Other urgent needs are good houses for our native helpers, who are at present living in unsightly huts, and also a model house in which to teach housekeeping such as the girls should do in their own homes after leaving here. Unless our numbers are to be much smaller, we must have more sleeping and class rooms.

When we mention the needs at this one center, it seems we are just beginning, for every center is calling for workers, and the buildings and equipment for them. We expect to open up one new center of Woman's Foreign Missionary Society work this year, and believe that it will mark the beginning of a real forward movement in this Conference. We see so many kinds of work to be done, not only in connection with the centers where girls are gathered in, but out among the women in the kraals. How we need one or two workers who can give all their time to evangelistic work, and direction of the work which the trained women can do in the kraals. We should have a nurse, not only to care for the sick, and for little motherless babies, but to train the girls. We rejoice in the training which many of the older girls have received in maternity and other medical work under Miss Bjorklund, of the General Board. One of our former pupils has undertaken the care of a motherless baby,

under our supervision, and we long to inspire other Christian mothers to save some of the children who must of necessity die if the mother is taken away. No alternative is known in this land.

Our hearts are filled with thanksgiving because of the great advance our beloved society is making all over the world at this time of its Jubilee campaign, and we thank God that Africa is coming into her own. An unprecedented proportion of young women are turning their thoughts toward this continent. Two workers are to begin Woman's Foreign Missionary Society work in Inhambane Conference at the beginning of 1918, and over this we greatly rejoice. The women of the General Board have done much for the women, but our society needs to come to their help with many more workers, more money, and more than all, with a great burden for African womanhood on the hearts of the women at home. One needs only to see the changed faces to realize the great change of heart and life which comes to the girl or woman who has a chance to live her life as God meant her to. The last bride who left us, such a beautiful, capable girl, who had not only been herself raised to high level of womanhood, but had spent several months sowing the seed in the newest white center, came to us a few short years ago, a terrified little heathen girl, pursued by an angry old man who had paid a few head of cattle for her. Our possibilities are unlimited—we long to change many more.

GRACE CLARK.

Mrewa Circuit

DEAR BISHOP, DISTRICT SUPERINTENDENT, BRETHREN, AND FELLOW WORKERS:

I greet you to-day with much joy that by the mercy of our great Leader I am still permitted to be with you in this work of lifting up the fallen and trying to save the coming generation to a better life than that of their fathers.

Of all callings in this world I know of none so wonderful and blessed as ours, for we have so many opportunities to sacrifice ourselves for the good of the world, and for everyone our magnanimous Master gives us a hundredfold in this life.

The work at Mrewa during the past year has not been all that I desired. There are opportunities everywhere to improve the work. We need better equipment for our sub-stations. We need better prepared native teachers in our schools. We need better buildings. We need closer supervision of the substations by the missionary. We need more holy and earnest leaders, both white and black, at Mrewa. There is not a part of the work that does not cry to me day and night for the touch of power and enthusiasm that comes from God. There is not a day passes that I do not see opportunities to make the work more efficient and cry because I cannot do them.

The Quarterly Meetings begun last year have been continued to the profit of all who attend. Seven substations now gather on a Friday afternoon at Mrewa for day services. It is very inspiring where we do not have as much excitement as you do about Umtali and Old Umtali to hear the groups of Christians singing a mile or two away the songs of Zion as they approach the mission at Mrewa. The first evening at Quarterly Conference the pastor-teachers report on their work while the stewards and missionary pass upon cases of discipline and recommend who are worthy to be baptized and received into the Church.

The three days have been all too fully occupied with the necessary meetings for Reception and Baptism of Adults and Infants, Communion, Examinations in the Catechism, Prayer Meetings, Preaching Services, Sports, Calisthenics, Tonic Sol-Fa, The Service for Receiving their Gifts, and the Farewell Service. Having one church organization for the entire circuit works well at Mrewa. The people do not mind the walk of ten or fifteen miles. They, being mostly young people, rather enjoy the trip, and I put forth every effort to feed them with the Bread of Life, so that they shall return to their homes with some new enthusiasm or strength for their otherwise uneventful lives. The Gospel of Jesus is the one live thing in their midst. They look forward to

Quarterly Meeting with joy, and I look forward with longing heart that I may be a greater power in their everyday life.

During the year two new substations have been started on a basis new to me. At Goso a church has been built by heathen people, who say they want to learn. I gave them a piece of flooring and a pair of hinges for the door. They have no promise that a school will be opened. A native pastor, converted and educated at Mrewa, has been sent there regularly on Saturdays and Sundays for one shilling a week to hold service and teach the Catechism and A B Cs. The people are pleased and are learning the way of life eternal. I am pleased with the venture and feel that it is an ideal way to begin work among the heathen. They get the Gospel first and so learn that we consider the salvation of their souls more important than that they know how to read.

At Gubanjera a new work has more recently been started on the same basis. It is a good location for a new substation. It is about ten miles from Mrewa Location and twenty-five from Mrewa Center. There are many people within reach of the place. The Roman Catholic Church and the Church of England and the Seventh-Day Adventists have all been refused permission to open up work there. The chief has asked me to open work there and has personally been to the native commissioner and told him he desires the Methodist Episcopal Mission in his kraal. I could not send a pastor-teacher there without the consent of the Finance Committee, but the native commissioner gave me permission to hold religious services without the government license for a school, so I have been sending a good boy there every week to preach to them at my own expense, to hold the place for the Church I love and which has done so much for me. No doubt they will build a church this year, and if we can send a pastor-teacher to them in 1918 I will be very glad. Thus the work grows, quietly spreading from kraal to kraal, even when we have no money to pay a new teacher. In starting these two new substations I have been able to use special gifts which are too small to support a teacher for more than a few months at most.

A new church has been built at Kanyasa under the guidance of Isaiah Musamba.

Zanga has become very small, most of the people having moved to Kanyasa.

Marumisa is doing well under Isaac Kaju. Mrewa Kraal is our largest station and is doing well under Benjamin Kawadza. There have been some conversions there and the people are very enthusiastic. The school at Mrewa Center has been taught now for two years by Paul Mariyanga and holds its own under difficulties not caused by them. The enrollment is small, but the attendance is regular and the government grant the same as at Mrewa Kraal. I have preached there every Sunday in the vernacular when not away. I have tried to keep in close touch with each station and pastor-teacher, both by letters, as the Apostle Paul did with his people, and by frequent visits of the people to the mission at Mrewa.

A church building is very much needed at Mrewa Center and later a school building, when the present school which is far away will be moved to the mission.

At present all services are held under a spreading tree, one of God's first temples, which in fair weather is all right, but in stormy weather is not good. At our last Quarterly Meeting I had just finished the prayer of consecration in the Lord's Supper when a hard shower coming up suddenly broke up the service entirely for the day, and sent us all running like sheep. It was a great and sudden change from the sublime to the ridiculous, which seemed to please the boys and girls more than it did me.

Some work has been done at landscape gardening and planning for the future of the mission at Mrewa.

Our relations with government officials have been most cordial and, so far as I know, in harmony and mutual confidence.

I believe the mission and its work is well and favorably known by all the white settlers in the country round about.

The Vernacular. Much of my time, as you all know, has been given to the vernacular.

The Union translation of the Gospel of Mark is under way and will no doubt make its appearance in due time for your trial and acceptance or rejection.

The Sunday school lessons for the entire year 1917 were completed some time ago and are now in the hands of the printer.

It is a pleasure to me to know that some one else of our number is to do this useful work for the year 1918, not because I do not like the work, and I trust not because of inefficiency, but because others are equal to the task and thus relieve me for other work. I wish that each one of the missionaries had some piece of translation work to do.

The booklet-Hygiene and Sanitation ordered by last Conference is ready for the press, which with all my other work is for your inspection and criticism.

Quite a number of new hymns which contain truths taught in the Sunday school lessons have been written during the year.

New hymns for use in the Church Services have been written during the year past, so that I now have nearly or quite one hundred new hymns for our new hymn book. Some of these I have already taught to the people at Mrewa and found them useful. Some of the more recent ones are: "He is able to deliver thee," "I never will cease to love Him," "Face to face," "There'll be no sorrow there," "O love that wilt not let me go," "Title Clear"—a Negro melody sung much in my childhood.

New tunes have been received from musicians in the home land for the standard meters, L. M., C. M., S. M., and some written for particular hymns sent to them.

The music for our native Christians is on my heart day and night, and I pray almost constantly that we may be able to give these people such hymns and tunes as will set them all singing the truths of the Gospel. There is no part of the pastor-teacher's work more important than the singing. How can he teach his people to sing unless he has himself been taught here at our Training School? This is not a grievance at the work we are doing, for it has been of the greatest help to our work, but it is a plea for more of the same kind. I beg that it be made a regular part of the daily program and an examination in it be given the same as in arithmetic or reading. The pastor-teacher who can sing and teach Tonic Sol-Fa has a great advantage over one who cannot do so. Music hath charms to conquer and lead captive many who are not influenced in other ways.

I sincerely hope that this Conference will take definite steps toward a new hymn book for our native people. We are nearly out of books and will be entirely out before we can get out a new one. There are important things to consider before we actually put the copy in the printer's hands. I hope we may get out a book that shall be a credit to us as a Mission. We have musicians among us and literary men who are capable to pass upon the hymns which I have written and the tunes which I have gathered from far and near—old standard ones of the Church and new ones. I think we ought to have two or three editions, one of small size with words only, and one as small as can reasonably be with Tonic Sol-Fa music, and a small edition of Staff Notation —this latter for the use of missionaries or others who can play the organ. We come from different parts of the Methodist world and are not familiar with the same tunes. I hope this new hymn and tune book may be of such a character that it will be of service for twenty-five years. To this end I would advise that a Committee be appointed to do this work. It may be that such a Committee will find a need of other hymns for special occasions or a greater number of tunes. So important a part of our work should not be left to the judgment of one person.

A year has passed since we met in Conference. Another leaf in our life work is written. Like Paul going to Jerusalem we have come to Old Umtali not knowing what shall befall us here, but we know that wherever we are sent it will be for the best of the work, and that we may make it for our

good, for we cannot get beyond God's love and care. His love will want us where we can be most useful and His care will bless us under all circumstances, for we know that all things work together for good to them who are called according to His purpose—to them who lean not to their own understanding.

My heart, which has been so closely bound to the African, groping for the light, is still more securely tied to Him as the years go by. The ties to earth and the home land are being cut one by one in these days with little or no pain, and I feel the cords of love which tie me to God and heaven pulling gently with joy and confidence that all is well and shall be well.

Five years have passed since my furlough and it seems like a tale that is told. The year past since we met in Conference has flown like the wind, so full has it been of effort and blessings. I am not wishing for a furlough. 'Tis better to be in His work than to enjoy the pleasures of the senses for a season.

I want to stay here in Rhodesia,
In the land of my love and toil,
Though I thrill at the thought of my native hills
And the place of my native soil.
Thank God for the dear home country,
Unconquered and free and grand!
But Rhodesia needs me all of the time,
For me 'tis the Promised Land.

My brain is dazed and wearied,
With the New World's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life;
Let me stay here in Rhodesia,
Such things are not for me,
But oh! for a share in the harvest home
In these fields beyond the sea.

No longer young I know it,
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day.
But 'tis long to the end of a lifetime
And the hour for the sun to set;
My heart is eager for years to come;
Let me work for the Master yet!

For these are my chosen people,
And here is my place to fill,
To spend the last of my toil and strength
In doing my Master's will.
I want to stay here!—'Tis nothing
To suffer and do and dare;
For the Lord has faithfully kept his word,
He is with me always here.

E. H. Greeley.

Mrewa, April 18, 1917.

Mtoko Circuit

At the previous session of the Mission Conference, the Mrewa-Mtoko Circuit was divided into two circuits, each with a separate missionary in charge. By this division that part of our work lying within the government district of Mtoko became the Mtoko Circuit. Our work within this circuit consists of two stations only, the one at Mtoko and the other at Makaha.

Mtoko is the Government center for the district. It is located about forty

miles from Mrewa and about sixty-five miles from the nearest railway station. It has a white population of about fifteen persons, mostly government employees and their families. The district has a native population of about twenty-five thousand souls, most of them living within thirty miles of the government center.

Our mission station at this place was opened several years ago, but it has not had a very favorable opportunity for development. The people are very suspicious and superstitious. At one time the mission was closed for nearly two years because there was no money with which to keep it open, and the work we had done seemed to be lost. Two years ago it was reopened and for a time did well. Again last year the missionary resident there was withdrawn, and again the work declined to almost nothing. Three months ago a native teacher was sent to Mtoko once more and the school reopened.

With such a record as this it is not surprising that the station has not become strong. The wonder is that we have anything left there. The latest report shows that we now have forty scholars in school and an average Sunday congregation of thirty. Our property there consists of a good brick house intended as a residence for the missionary and as a home for the dispensary work; but at present all this is closed, for we have had no missionary there for many months. And yet Mtoko presents a great opportunity for missionary work, and there is no one there to do the work but ourselves, and we are only playing with it.

Makaha is a new station in a new mining community. It is located about thirty miles from Mtoko and over one hundred miles from the nearest railway station. Its population consists of about twenty-five white people and probably about eight hundred natives. Your missionary has resided here since his return from furlough six months ago. A church and school building has just been completed at this place. The school less than a week old has an attendance of eighty-seven; and last Sunday's service, the first in the new church, had an attendance of ninety-seven. There is a great opportunity there for aggressive Christian work, and the near future will probably show that this is one of our largest and strongest mission stations.

To have only two mission stations to report among all these thousands of people is a source of grief and humiliation to your missionary. The whole responsibility for the civilization and evangelization of these people is with us, for there is no other mission among them. Whatever they learn of the great salvation in Christ they will have to learn from us. Our two little stations are pitifully small compared with the great opportunity and the great responsibility that confronts us.

At first we were hindered by the prejudices and superstitions of the people, but now all that is passing away. The people are asking us to give them preachers and teachers. They have seen a vision of better things in life than their fathers ever dreamed of, and are eagerly inquiring for those better things. But all such appeals to God's Church for help, as represented by us, are in vain, for we are turning them away empty. It becomes us to inquire very carefully whether we are doing our whole duty by these people, or doing all that is possible to bring in the Kingdom of God among them.

Respectfully submitted,

SAMUEL GURNEY.

Industrial Department, Old Umtali

I arrived at Old Umtali in January to take charge of the Trades Department, which was being restarted this year, so that I can only report on one term's work.

All the students, except those on special duty, are receiving instructions in this department and are divided into three classes, for Woodwork, Brickwork, and Leatherwork.

In the Woodwork class, the work for the first term has been confined chiefly to making articles from native timber, such as, ox-yokes, yokes-keys, and

window frames, etc., while stools, tables, and other useful articles have also been made.

In the Brickwork class, the boys have had instruction in foundations, bonding, corners, partition walls, etc. They have good practice in pointing on the boys' dormitories and have undertaken several small building and repair jobs, including brick floors and steps.

In the Leather class, very useful work has been done. Both missionaries and natives have found it convenient to be able to have boots and harness repaired at the mission. Some thirty pairs of boots have passed through our hands for repair during the term, besides some harness and other leather goods. The price of material for this work has increased tremendously, and much difficulty is found in procuring the material required. We have, however, a consignment of leather, etc., now arriving, and we hope to make up some leather goods for sale next term.

The boys are quite keen on learning the trades, and in each of these classes the progress they have made on the whole is most satisfactory. The training of the hand, the eye, and the mind that these classes provide, is calculated, not only to make them more useful to themselves, the church, and the community, but to make them better Christians and more thorough and fruitful in their work for God.

At present it is only possible to have these classes in the afternoon, so that the three classes are working at the same time. I believe that far more effective instruction could be given if it were possible for me to conduct each class separately.

I also have charge of thirty other boys working all day for tuition and attending night school. These have been mostly employed in making and improving roads and grounds and preparing for brick-making as soon as the weather is settled. I find that it is impossible for me to give the boys the guidance and supervision they need in order to get the best work out of them, and as we are seriously handicapped for tools, it is very difficult to arrange their work to the best advantage either to the Mission or to the boys themselves.

I am also giving instruction in physical drill. The exercises are so arranged as to bring every part of the body into action and to make the whole as beneficial and pleasurable as possible. The boys like the drill and the benefits they have already derived in discipline and in the precise and orderly obedience to a command, as well as physical improvement, are strikingly apparent.

I gratefully acknowledge the blessings of God on the work of one short term, which I believe to be sufficient proof that the work of this department is a great aid towards the primary object of all our work here, namely, the establishment and growth of Christian character in the boys.

WILLIAM HODGSON.

Chiduku Circuit

It was a great joy to me when the District Superintendent appointed me to the charge of Chiduku Circuit, affording me a real interest in the spiritual work of the Church and an opportunity of occasionally coming into close contact with the people and of preaching the Word to them.

While not underestimating the value of the industrial work in which I am engaged at Old Umtali, I do realize that the training of eye and hand to skilled work, which aids and improves merely, must take a very secondary place to the work of preaching the Gospel which has the power to make of men and women altogether new creatures. It is the power of God unto salvation.

To my mind to be a preacher of the Gospel is the vocation of vocations, the highest purpose one could possibly have in life. To be a co-worker with the Lord Jesus Christ in his great redemptive plan for bringing men and women back to God, is the greatest ambition that has ever possessed my soul, and I thank God for the "open door" of opportunity among the people of the Chiduku Circuit.

I have as yet only been able to make one hurried visit to the Circuit, but

we enjoyed a time of blessed fellowship and communion with the pastor-teachers who had gathered with people from their stations for special evangelistic services and we had the joy of seeing souls at the foot of the cross, some seeking pardon and others who were but in the dawn of Christian day seeking more light. The stewards from Mataranyika, which is being worked from Rukweza, made an earnest appeal for a pastor of their own.

The records of the circuit show eight stations with 253 full members and 264 probationers. While there are some discouraging reports of some who have fallen, our judgment upon these must be toned with sympathy in view of the fact that many of the stations were for a time without a pastor, and our people, humanly speaking, have had to struggle in face of all the evil influences of kraal life unaided. But since the appointment of five new pastor-teachers at the beginning of this year, the work is progressing very favorably and our hopes are high for the future.

WILLIAM HODGSON.

Training School, Old Umtali

Famines reach further and affect more than stomachs. Directly and indirectly there can be traced to this source the difficulties always arising from readjustments of staff and of the course of study. The pupils of the school are not helped by such changes. Still I believe that a year of solid work has been accomplished.

The Various Departments. The Bible Department was under Mr. James for eight months of the school year. Mr. Gates assisted when the work of the Printing Office required undivided attention. During the last term of the school Miss Mullikin took up this work. Miss Hess during the first eight months had a class in Bible, in which she told the Old Testament stories.

Mrs. Gates, Miss Hess, Mrs. Howard, Miss Clark, Clifford Faku, and myself have had classes in the Literary Department.

Miss Bjorklund has had classes in hygiene, and Miss Hess has had a class in drawing and in writing.

Mr. Roberts has been carrying on his Industrial work in Gardening and Animal Husbandry, and recently Mr. Hodgson has come to us to take up trades. He has organized classes in woodwork, leather work, and bricklaying.

From the first of the year the staffing of the school has been as follows: Mrs. Howard with the help of Clifford Faku has been carrying on the English and Numbers. Later Mrs. Roberts and Miss Clark have each had a class in English. The writer has had the Bible and Hygiene. Miss Hess has had the Geography and the Drawing. The Night School has been under the care of Clifford Faku and myself. While we would like to have every boy entering here bring his tuition, yet I take it that we are not here so much for the money of the student as for the man himself. We are anxious to conserve to the native that measure of self-respect which will make him want to help himself in so far as he is able. In the scheme of the Night School with the requirement of a full day's work for the year we do not feel that we have lowered this standard.

The combined classes with the Fairfield Girls' School have now been conducted for a year. This is a move toward conservation of energy. The task we have before us is too great to allow duplication of effort. We are talking now of the advantages of combined training of teachers with the Wesleyan Church. This will entail large expense, and will compel us to send our people to Marrandellas. Here the Woman's Board and the Parent Board of the same Church are on the ground together. We can conserve and be mutually helpful here, and with the present forces properly disposed we could have a strong school with every department of work for which we so much long. Our best educators, both in America and in South Africa, find advantages in the co-education of native boys and girls.

I recommend that a committee be formed to take up this whole matter of

cooperation, coordination, and conservation of the forces available at the present time.

While in hearty sympathy with every effort to strengthen the purely evangelistic work of the Mission, and while recognizing the primacy of this agency in reaching and lifting fallen men, I desire to emphasize, if it is necessary, the importance of Christian Education especially at this stage of development of our people. We have here a large number of people who are just emerging from heathenism. We are familiar with the recrudescence of its fears and beliefs in the lives of some of those who have been longest under our care. The people are arrested in their whole being's development. They need lifting out of their old beliefs by proofs positive that there are no such things as the spirits in which they believe. There are many phases of life which in the very nature of the case the Bible could not speak of. God has given us the knowledge we have, that we might with the greater ease and rapidity raise this people. The history of the Church in the Middle Ages give us a picture, black, repulsive, and almost unbelievable, of what things can be wrought in the name of Christ by evangelized people without proper education, without intellectual development. Missionaries everywhere are coming to recognize that "Life is not complete in the awaking of the spirit alone, but demands the development of the body and mind as well." Thus speak the leaders of the Edinburgh Conference. A Catholic authority of high standing says that "the general experience of our missionaries has been that without some preliminary training in habits of work and industry, which are at least the rudiments of civilization, religious or moral teaching has very little, if any, effect." Surely such a statement from a leader of a Church which places such emphasis on religious instruction ought to have weight. God's ideal for man is all-round development. There could have been no spiritually perfect Christ had there not been a physically and an intellectually perfect Christ.

I claim then that coordinate with any evangelistic program the work of the schools should be taken into consideration. The District Superintendent refers in his report to the better grade of teachers that we now have in comparison with those that we had say five or six years ago. I suppose that the Training School might with due regard to modesty take a modicum of the credit for this state of things. But with what poor equipment, with what changes in plans and staff, with what financial difficulties, is known to those only who have been intimately associated with the work. There has been no year in the history of the school since my coming that the staff of teachers has not been changed in some way and usually in the middle of the year. We have not approached, we have followed afar off that judgment of the wise men and missionaries at Edinburgh. They say:

"We desire to express our very strong conviction that the adequate staffing of missionary institutions is essential not only for educational efficiency, but also for the attainment of the ultimate end of missionary work. We believe that much of the work at present carried on is ineffective and almost valueless from the missionary point of view because the staff is insufficient to cope with the demands made upon it. If a college or school is to be maintained at all, it should be equipped and staffed in such a way as to meet the highest standard educationally and the number of Christian teachers should be sufficient to leave them leisure to come into intimate personal relation with the students, and exert a direct missionary influence upon them. . . . We venture to urge on Missionary Boards the necessity of adequate staffing of missionary educational institutions as a matter which perhaps more than any other needs immediate attention."

May God burn these words on the heart of every one of us. They embrace the essence of the best missionary thought of the time. In our desperate need of well-trained teachers, in view of our earnest desire to intensify and make efficient the work in our out-stations, adequate thought and combined planning ought to develop here at once, that we may have the sufficient staff for the accomplishment of that end that Jesus had in view, the ministering to every department of the natives' life.

I would like, therefore, to recommend that a special committee be appointed on the Training School, that among the duties of this committee shall be this special work of bringing to adequacy the staffing of this school. This committee could also be the examining committee for the work done. And it could also outline a financial policy. No school in the world can develop on the lines at present obtaining with regards to the finances. With the income likely to be cut at any year in the making up of the general budget, which would incur reduction in staff; with the staff subject to removal at any time of the year to fill up needy places in the out-stations, there is little chance of efficiency growing out of regular and sustained work. When a person is changing every year the line of work he is called upon to teach there is little chance to build up from the experiences of the years his course of study. A salient example of this is in the course that Mr. Roberts has been able to build up, the excellence of which is acknowledged by all. Let the whole Conference unanimously join in thought and prayer for this institution, the crux, the center of force of our whole native work. From this center must go out the prophets to this people. Be interested helpfully and sympathetically in the problems we have here to face.

Needs. Our needs are many and pressing. In a few months there will be twenty boys with their families ready to move in here. We do not feel that it is economy to build the pole and mud house at our location. With our labor as soon as the Conference is over we hope to make brick and to erect houses of unburned brick for the native families. These houses will last ten instead of three years. The excellent work that Mrs. James has been carrying on with the women of the location ought to be enlarged. We need a building for a sort of community house, where religious services just for these families can be held, and where classes and the location school can meet.

We need a new school building here and we ought to have more tools for our industrial classes. It is of no use to enumerate in a report of this sort the details; but equipment of many kinds, agricultural, and for the trades department, equipment for the classes of the school; we need more equipment for our dispensary work. We have been trying to raise up friends for this work. More than five hundred letters have been written to personal friends of ours who are in the pastorate or in other lines of work, which should bring response. We are just beginning to hear from these letters now, and what we have heard is very favorable. We are praying that the seed we have sown and are watering with our prayers will bring forth abundantly. This work has been the special part of Mrs. Howard's work during the last six months. There are many problems ahead of us through which we cannot see, but, in the words of the hymn,

"I do not ask to see the distant scene;
One step enough for me." HERBERT N. HOWARD.

Hartzell Church, Old Umtali

BISHOP JOHNSON AND FELLOW WORKERS:

God has been with us this year. We have seen the manifestations of His grace and power among us. We desire that His name shall be glorified.

The out-stations have been visited at least four times during the year by myself, and on a number of occasions other missionaries have gone out of a Sunday and held meetings with the people. Through the power of the Spirit vouchsafed to our brother James Chikuse we are getting a hold on a very difficult proposition. Of all of our people near by, these have probably been the slowest to respond. But the Lord is leading us out into a large place. Brother James's report will tell something of what God has done for him recently. On four occasions during the year convocations of the people from the five stations have been called. At one of these meetings I was permitted to be present. These are always times of special evangelistic effort, of heart searching, repentance, and reconsecration to the "high calling of God in Christ Jesus." Gilbert Rakabopa and Nathan Gwishiri, teaching respectively

at Manyarara, are doing good work. Shadrach Mandinga is teaching at Mandiambira without remuneration.

Class Meetings. In January, when the Centenary movement was on my heart, five villages were visited on the Old Umtali charge and the people were told how the Methodists in America were planning to take up a great collection for the people all over the world who did not know of God. My argument was that we must get ready for the time when God would send this money to us to help us. For God can help only those who are ready to be helped. We will need teachers in 1919 and 1920 for stations we will want to open. Now is the time to prepare for God's showers of blessing. I proposed that young men married and single would come here and work for their tuition. Thirty-seven men responded to this call. They believe that God has called them to his service, and I believe it. Let no one despise their consecration. They may have to come back to that holy hour in their lives when they took the stand they did and reconsecrate themselves. But they are in earnest. The gift they have given was wrought out in prayer. Let us who are strong remember them continually in our prayers, that their strength fail not.

During the year we have had two seasons of special meetings. Just before the Christmas season we seized the occasion of the celebration of God's great gift to man to push home to the boys and girls the claims God had on them and their lives. There were at least sixty consecrations and five who had not given themselves to Christ did so at this series of meetings. Here we do not grow so much by conversions as by accretions. Most of our people here are either members in full or probationers when they come to school.

At the Easter season on Good Friday we held an all-day meeting. We worked toward the main theme of consecration. From Palm Sunday to Easter we followed the events in the life of Christ in our chapel services. On the afternoon of Good Friday Mr. Hodgson had a meeting, in which eight boys wanted to give themselves more fully to the Master. In the evening a number more were brought to the position of the text used, "For their sakes I sanctify myself." We have a little band now of some eighteen who are definitely praying for a particular person and who are daily trying to find some good thing that they may do for some person in need. One boy told me, "A sick man here had no food, and I gave him food. He had no wood, and I found him wood." What shall we render unto the Lord for all his benefits?

Courses for the Class Meetings. Because of the scanty knowledge of these people and because what knowledge they have is not systematized it is necessary to have a course definitely laid out and strictly adhered to besides the regular devotional work.

This course is laid out with respect to the requirements of the Discipline for those to be admitted as probationers and for members in full connection.

Course for the Triers. They shall learn: The Lord's Prayer, The Ten Commandments, The Apostles' Creed, The Catechism, Three Psalms, Two Hymns.

These beginners shall be taught what it means or ought to mean to give reverent attendance at the means of grace. They should be urged to read their Bible regularly, and be regular about their morning prayers.

Course for the Probationers. The study of the Lord's Prayer. The study to be carried out clause by clause.

The study of the Apostles' Creed. The study to be taken up clause by clause.

The first question of the Ritual. The study of its meaning and implications.

Saving faith in the Lord Jesus Christ. Study the meaning of this.

Doctrines of the Church. Articles of Religion. The Catechism will be an Introduction to this work.

The Rules of the M. E. Church, as laid down in the Discipline, together with any that are made necessary by the peculiar life of the people.

Lessons on giving.

Duties and responsibilities of Church Membership.

HERBERT N. HOWARD, *Pastor.*

Department of Agriculture, Old Umtali

Since last Conference we have been working under very great strain and difficulty. Financially, we have been under unusual circumstances. Without crop on the farm last year, we have found ourselves unable to make the farm agricultural department help itself very much. All that I report must be considered remembering that we have been compelled to economize to the utmost. For that reason I beg you, one and all, to be lenient with us. We have failed in very much. The finance committee has assisted the farm agricultural department in lending, or rather, carrying our responsibilities, to the extent of $600. We hope to pay this money back to the treasury from the present crop.

In school work, we have carried on the regular classes. The first year work is vegetable gardening and soil testing. The second year work is animal husbandry, dealing with the subjects of feeding of stock, studying of simple diseases, improvement by breeding and selection.

Our agricultural training is making an impression in this land. There are many of our people who are doing good work as farmers and truck gardeners. Long ago it was plain that some of the most enterprising of our teachers would want to leave the work as teachers for the sake of private farming. We are now facing that difficulty and must expect greater difficulty in the future, unless for spiritual reasons, the pastor-teachers may be induced to stay with the work. We can count up many boys from our classes who are now gaining a large portion of their living from agricultural work as we teach it. The greatest benefit from our gardening work is that in some kraals almost every person is provided with suitable vegetable food during the dry season, as a result of our teaching.

I have reason to believe that certain worrying diseases, such as tapeworm, have been reduced, because of knowledge on the subject. This is a subject that is taught, in our animal husbandry work, along with other similar subjects.

While we have accomplished much in our work, we are still doing little as compared with what we should do. We should take note of these facts. Dairying is the key to good agriculture, and it should be given real attention. Poultry husbandry is a very important subject and should become increasingly so for the natives. We have thus far failed on this subject because of lack of suitable place for poultry pens, equipment, and a little money by which the agricultural department may maintain competent assistants. When proper time comes, and I hope it may be before next Conference, I am going to ask that we be assisted in the matter of planting fruit trees. We will necessarily need to wait until we have some irrigated land. Just here I wish to urge that steps be taken to plant certain fruit at our stations where the conditions will warrant. The Nyakatsapa Mission is notably fitted for fruit growing. The necessary water for irrigation is there and the mountains protect the place from frost.

Among the further needs of Old Umtali are fencing materials that we may have paddocks for our stock. We will not do good farm work until we fence the farm. I might mention silos, plows, and scores of other things necessary if we are to farm as we should. We need more live stock of every kind that we may feed the produce of the farm to stock at a profitable return, and thus maintain the fertility of the soil. We would thus practice what we preach about fertilizing the land. Thus far we have been only robbing the soil, and the day is at hand when we must mulch the soil or grow crops at a decreasing yield.

The electric lighting and power plant is still to be installed. The machinery is all here, but we must dig the race for the water, as it is to be run by water power. The installation of this machinery will meet a great need, as it will provide lights for schools, church, dwellings, and dormitories, besides saving a great expense of grinding food for the pupils in the schools. The power will also be used for pumping water, sawing wood, running printing press, and many other things where it is needed. The same water race will give us the irrigated land.

We are again making brooms and have a man trained to make good, salable ones. The industry should be a useful one as well as being remunerative. Some years ago one of our mission stations commenced making brooms and we were given much publicity for the industry. It is now necessary that we make reasonable showing at the broom business or receive unpleasant criticism.

I have enjoyed conducting the Old Umtali Sunday school and feel that we have done much good work. There is not the chance for developing self-support and other lines of work that we wish. I wish that we might secure cards and Sunday school papers for the people, but I am not sure it is good to give these things until the Sunday school provides some funds to pay for them. We do not want helpless Sunday schools.

Last August the people of Gandanzara Station made up their minds to build a brick church and I was asked to assist them, which I did with pleasure. They made the brick and burned them, carried the forty thousand brick half a mile up from the river to the church site. They also built a very substantial foundation. For this work they employed a native man who had been taught at Old Umtali to build foundations. I saw as many as one hundred and fifty people working at the same time. They were big and little, old and young men, women, and children, and each did his part faithfully.

While the past year's work has not been all that we should like, we continue to hope that the farm agricultural department may be of greater use in the future in the training of the native people, and that we may some day see African agriculture carried on in a much better manner than it is at present.

G. A. ROBERTS.

Missionary at Mutambara

Our report for this Conference year covers a period of about fourteen months of service for God in Africa.

At the opening of the year we were again appointed to take charge of the Mtoko field during the absence of Dr. Gurney and care for the work there. This promising field represents some thousands of square miles of territory having a population numerous enough to delight the heart of any missionary. Certainly wife and I did enjoy the few months spent together there, which seemed all too short for the aggressive work which we planned for the best interests of spreading the Kingdom of God among the people. As it was, some good work was done, we believe, by holding Gospel services in the surrounding kraals, by gathering the few workers together regularly every Sunday morning. Some of the head men and chiefs showed a great deal of interest and in some instances joined in our singing as best they knew how, while they asked questions that indicated God was working. During this time I drew a map of the country and dotted down kraals visited, with the object of future work, noting thereon the most central locations and the places in which to plant our stations when the opportune moment should come. This suggestion perhaps I ought to say came through Dr. Gurney. The lack of funds was a source of disappointment, as we were thus unable to carry out plans for building operations, etc. However, we did put two substantial though small buildings made of "Kimberly brick," which seemed a necessity, namely, a teacher's house and a boys' house, at Mtoko proper. The funds used for this purpose were our own personally.

Then came the call to Mutambara—just when least expected. But as the call was urgent and the need great—which came through our District Superintendent—there was naught to do but obey, leaving all our plans for Mtoko behind and trusting God for its present and future. Ten days later we were on the way for our new field, reaching Mutambara September 5, 1916, taking charge of the work there. Here we found many things connected with both mission and farm requiring our immediate attention. For instance, we found the state of the church on the decline, many of its members living in

open sin and in heathenism. The Boarding Department also, as many of the boys and girls had failed to return after summer vacation, there being only thirteen all told when we arrived on the field. Likewise numerous difficulties had arisen in connection with the farm, chiefly because the farmer's authority seemed to have little recognition from the boys themselves, there being no resident missionary on the field.

Toward the end of September harvest operations came on which not only multiplied our difficulties but give us a rich yield of No. 1 wheat, there being a little over two hundred and forty-two bags (two hundred pounds per bag) all told—not only the largest amount grown in one year on the mission farm, but the largest amount grown on any one farm in the whole Melsetter District. Let me say just here if funds were available the possibilities of the Mutambara farm for wheat growing alone, with its splendid water supply for irrigation purposes, is practically unlimited, and we might just as well be growing one thousand bags each year.

Up to January 1, because of the multiplicity of works, we were unable to take an active part in the work of the school. Moses Mparutsa, our native pastor-teacher, however, we found capable enough to hold this department of work with slight supervision. At the opening of the school year both Mrs. Paisley and myself have thrown ourselves into it with good results, so that the inspector of schools could write us a very favorable report after visitation.

I am sorry to report our three circuits connected with the Mutambara field, namely, Mutambara, Chitora, and Makomwe, have not received the attention and care which they deserved by regular visitation, and though we have found it difficult to visit station by station, yet we are glad to report six quarterly meetings have been held in various places with blessed results, as the people have responded to the call and gathered together.

Just one more item before I close, which will be found worthy of note. While our beloved Bishop Johnson and District Superintendent Rev. J. R. Gates were paying us a flying visit at Mutambara just a few days ago, God sent us a little new missionary to bless our home. The same arrived just in time to welcome the Bishop and party. He is a son and some already call him the "little Bishop" in honor of the event. Thank God, mother and Norman are doing well. Mrs. Paisley sends her very best wishes to the Conference and desires to be included in this report. Praying for you all.

J. G. Paisley.

Fairfield Girls' School, Old Umtali

I arrived at Fairfield Girls' School a little less than three months ago, and I feel that one who has seen so little of actual service can have little of consequence to say as compared with those who have been so long at the front.

The Woman's Foreign Missionary Society, under whose direction I came out, has never been able to give its workers here sufficient time to get a working knowledge of the native language before entering into their full share of the work. Feeling this was an injustice to the worker and to the work, they have sent me here, with instructions to take a year if that is necessary, for language study. I am trying very hard to be faithful to what the women at home expect of me, for I realize that close personal touch with girls is not possible without ability to know their thoughts and needs, and this in turn is impossible without a knowledge of their language. I try to spend at least two hours each day in study, with the help of one of our native teachers, and after eleven weeks I have a vocabulary of some six hundred words. I am able to make myself understood in simple conversation, and have made two or three short talks to the girls. They are very appreciative and seek to be helpful, for they want to hear their own language spoken to them, and not English.

In addition to my language work I have a few other duties. My forenoons until ten o'clock are spent in the house with the girls, cleaning and cooking. This helps us all, for they get a little of the training they need, and I get better acquainted with them.

From ten to twelve I have the children's school. We have now about thirty of these little ones. I have divided them into five classes and the older girls do nearly all the teaching under my supervision. We feel that this is better than for me to do it, even if that were possible, for many of our girls will be the wives of teachers by and by and they will need the training that they get here. But this is by no means the most that I hope for from the work with the children. We know that truth planted in the pure heart of a child will bear more fruit than if planted in a heart already defiled by the other thing. We know also that there are no heathen children and the thing we are trying to do at Fairfield Girls' School is to prevent them becoming heathen, by planting and nurturing in their hearts the Great Truth, while they are yet unpoisoned by heathenism. I am more and more impressed with the importance of children's work. It seems to be one of the surest ways to the redemption of these people.

On Friday morning I talk to the girls who are Christians and full members in the church. It is a joy and an inspiration to hear the testimonies and prayers of these girls. They tell me that God is real to them. One other thing that I do is to superintend the Sunday school for the girls. We have many girls who are able and willing to teach and they enjoy telling others what they have learned.

My impression of the work as a whole is optimistic. I believe in my call because it is God's call, I believe in these people because they are God's people. I find in those to whom I have come to minister, many admirable qualities. They appear to me to be earnest Christians, those who are Christians. It is not hard to teach them about God. They have believed in Him a long time, but they did not know His name. They seek acquaintance and fellowship with Him. I am happy because God has seen fit to use even me in His plan for the redemption of this race. I praise Him for His commission "Go."

FANNE O. QUINTON.

X

MEMOIRS

Mrs. Louisa M. Stead Wodehouse

"We shall go home at evening
And find it morning there."

Since we last met here as a Conference, one has passed to her reward, whom we all loved, Mrs. Louisa M. Stead Wodehouse. Though not associated with us for the last few years past as an active missionary, yet she has been one of us in spirit and love and prayers. While we feel the loss of her sunny smile, her useful life, and her helpful ways, we as a Mission are richer for her labors. God's work has been enhanced by her godly life, and we missionaries who have known her and labored with her are better missionaries because of her devotion and deeply spiritual life.

She was born in Dover, England, and was while a child converted, though she says she does not remember when she did not love Jesus and all things good and true and beautiful.

In 1871 she went to America on a visit and there in Urbana, Ohio, gave herself to the church for China. On account of health reasons the door was shut to her, to her great sorrow, but the hymn she had written at the time of her consecration,

"Precious Jesus, Thou hast saved me,
Thine and only Thine I am,"

was translated into Chinese and sung by the Chinese Christians, and has since then found its way into many a collection of Sunday school songs.

After a few years the Lord opened the way for her to come to Africa, where she labored for fifteen years in the Cape Colony and then returned to the United States on account of ill health.

At the great Ecumenical Mission Conference in New York in 1900 at which she and her husband were delegates, they gave themselves again to the African work under Bishop Hartzell, who appointed them to Umtali.

For years she labored earnestly in the Saint Andrew's Church and Sunday school and conducted the Native School which in that early time had over fifty pupils.

Everyone who knew Mrs. Wodehouse loved her, and craved her friendship, which was freely given to all. Many of the native people have been taught by Mrs. Wodehouse not only to read and write, but the way of full salvation, and we are sure no one of our number would be missed more than she.

Perhaps she was widest known by her hymn,

"'Tis so sweet to trust in Jesus,"

which has been put into Chimanyika and is known and sung by all our native people.

After a long and painful illness, in which she was so tenderly cared for by her daughter, Mrs. Carson, she passed away to be with Jesus. Her faith grew stronger in her illness and her joy continued despite her pain, till her Master said, "It is enough. Come, I have a place for you." She passed away January 18, 1917, at her home in Penkridge near our Mutambara Mission. She rests from her labors till the resurrection morning.

"Sleep on, beloved, sleep, and take thy rest,
Lay down thy head upon thy Saviour's breast.
We loved thee well, but Jesus loved thee best.
Good-night! good-night! good-night!
Good-night until we meet again before His throne
Clothed in the spotless robes He gives His own.
Good-night! good-night!

E. H. Greeley.

Aaron Viga

Among the many native boys who have been to the Old Umtali Training School was one by the name of Aaron Viga. I am unable to find just when he entered the school, but we all know he was in school a long time. He did not give promise of being very useful—in fact I remember hearing some uncomplimentary remarks about him to the effect that he could never learn to be a teacher, but he had one quality which made up for some which he lacked, and this carried him through many a difficult place. He had the power to keep at his work and was never discouraged by his failures or the ridicule of his chums in school.

Aaron had little time to play or waste his time. He wanted to learn and was glad to work hard for the privilege.

In 1912 he was appointed to Shirukuru, where he did good work. In 1913 he was sent to Dowe, where he remained doing his work faithfully till God called him to the place he had prepared for him.

In his sickness he was brought to Old Umtali for help, where he loved to be. Every effort was made to save his useful life for God and the Church, but God needed him over there and called him Christmas day. God grant that we may have many faithful pastor-teachers like Aaron Viga.

E. H. Greeley.

XI

ROLL OF THE DEAD

(a) Members of Conference.

None.

(b) Widows of Deceased Members.

None.

(c) Other Workers.

Aaron Viga, December 25, 1916.

Mrs. L. M. S. Wodehouse, January 18, 1917.

XII

CONFERENCE SESSIONS

EAST CENTRAL AFRICA MISSION CONFERENCE

No.	Time	Place	Bishop	Secretary
1.	Nov. 16, 1901	Umtali and Old Umtali	Hartzell	Springer
2.	Sept. 29, 1903	Umtali	Hartzell	Beetham
3.	May 26, 1905	Umtali	Hartzell	Ferris
4.	Mar. 13, 1907	Umtali	Hartzell, Burt	Ferris
5.	Nov. 22, 1907	Umtali	Hartzell	Ferris
6.	July 10, 1909	Umtali	Hartzell	Greeley
7.	Aug. 17, 1910	Old Umtali	Hartzell	Greeley
8.	June 7, 1911	Old Umtali	Hartzell, Wilson	Gurney
9.	Feb. 17, 1912	Old Umtali	Rev. J. R. Gates	O'Farrell
10.	Oct. 22, 1913	Old Umtali	Hartzell	Greeley
11.	Jan. 20, 1915	Old Umtali	Hartzell	Greeley

RHODESIA MISSION CONFERENCE

1.	Feb. 16, 1916	Old Umtali	Rev. J. R. Gates	Greeley
2.	May 3, 1917	Old Umtali	Johnson	Greeley

XIII

MISCELLANEOUS

Report of James Chikusi, Pastor-Teacher

I trusted my Heavenly Father, who call me to His work in the year 1915. I was appoint to Mundenda and Marara, and when I gone there I go just as a shield, and the shield cannot stand by itself, same as I do I can't do any work by my own power.

I teach both morning and afternoon, also I change Sunday by Sunday to each station. I believe yes. God has much power over his people and I trust him because the ten boys give up their hearts to follow Jesus. I was not think when I get there I will see boye do like this. My heart is exceeding delightful to see Bishop has come to Africa. When I was at Marara I call boys together to have meeting all together. I said to them, what is mean to say church, they say to say church is to say teacher. I said No, to say church is you boys you connect yourselves together in Christianity, and I shao them

two poles which stand between the church to hold up the roof, and I say, If this two poles said, I am tired we must go to somewhere can this roof stand? They said No, they will go down. I said what will that do? they said they will break the wall poles and all things and I said, Yes you know that boys, that will break all things. You are the poles of the church, If you get out you will kill your wife and children and mother and father. Stand still like these two poles and I said God told Moses one night, he said to him, Let Joshua go with Israel people to-morrow to frighten the Amalekites, You Aaron and Hur on the hill lift up the rod. Moses did what God told him. At noon time Moses hands get tired, he want to put down his hands, and Aaron come to the right hand and Hur to the left hand to support Moses to save his people from dying.

Boys, Do like these two poles. Stand still like Aaron and Hur. Let us come together to-day, we shake hands and pray together. After this I call all girls and women together to have their meetings. Josepf Murauro help me to say some things like I say to the boys, and I get up and said to them, You are the wall poles. If you want to get away from God's place you will kill your husband and your children. Do like these roof poles. They work together to one master. Your Master is Jesus. I have another class at Mundenda. I call all boys together. I said to them, and I said all I been said to the Marara people about two poles stand in the church and Moses and Aaron and Hur lift up the rod to save Isreal people. and they confess to sins that they had done. After this I trust to my Heavenly Father about his power and love.

Yours Obedient Servant,

James Chikusi.

Report of Joseph Nyamurowa, Pastor-Teacher

I commenced the work at Mtoko on Feb. 1st, 1917, and the work in school is now running nicely. I have 46 scholars marked in the register. The regular attendance who come most every day is about 30-35. My wife has one class for the women. On Sunday mornings I go out in the kraals with some helpers to preach about the true God, yet the people do not seem to believe in him as their Savior because their ways are full of heathenism. In these different villages we preach to, are many kraals and people, but I do not know how many huts in each kraal, because many of these huts are dotted all over the land, and that means that both people are scattered away to their gardens to watch the babboons, and some of them have made their homes at the gardens on account of these horrible babboons. I am going to name these different 13 kraals in which I preach.

Chidzidze is one hour and half from here. Chawasarira is the same distance as Chidzidze. Chimhanda is two hours. Mungazi is one hour from here. Kazingizi is half an hour. Munokori is one hour and a half. Kambambayira is half an hour. Kapfunde is the same distance as Kambambayira. Chigutire is one hour. Chihuru is one hour. Zisengwe is half an hour. Karimazondo is one hour and half. Katiye is two hours and half. But there are many more kraals which are unreached, and I am earnestly expecting to reach them as soon as I can. My heart is well pleased to see our new Bishop for Africa.

Your Servant in Christ,

Joseph Nyamurowa.

XIV

HISTORICAL

List of Missionaries sent to the Rhodesian Work by the Board at New York, beginning with the opening of the work in 1898, with dates of entering and leaving the work.

Rev. M. W. Ehnes.....1898–1901
Mrs. M. W. Ehnes.....1898–1901
Rev. J. L. DeWitt.....1899–1901
Mrs. J. L. DeWitt.....1899–1901
Mrs. Anna Arndt.....1899–1902
Mr. Herman Heinkle.....1899–
Mr. E. H. Greeley.....1900–
Rev. R. Wodehouse.....1901–1910
Mrs. R. Wodehouse.....1901–1910
Rev. J. M. Springer.....1901–1906
{ Mrs. H. F. Rasmussen....1901–
{ Mrs. J. M. Springer.....1905–1906
Miss H. E. Johnston.....1901–1904
Rev. R. E. Beetham.....1901–1905
Mr. G. M. Odlum.....1901–1902
Rev. S. Gurney.....1902–1905
1909 ?
Mrs. S. Gurney.....1902–1902
Mr. D. A. Carson.....1902–1903
Mrs. D. A. Carson.....1902–1903
Rev. J. H. Dimmitt.....1903–1903
Rev. G. A. Baldwin.....1903–1905
Rev. J. E. Ferris.....1904–1909
Mrs. J. E. Ferris.....1904–1909
Rev. S. D. Coffin.....1905–1911
{ Miss V. Swormstedt.....1905–
{ Mrs. S. D. Coffin.....1907–1911
Mr. E. L. Sechrist.....1906–1909
Mrs. E. L. Sechrist.....1906–1909
Rev. J. R. Gates.....1906–1914
1916–
{ Miss H. L. Lodge.....1907–
{ Mrs. J. R. Gates.....1908–1914
1916–
Miss E. M. Bell.....1907–1911
Miss S. Coffin.....1907–1912
Mr. G. A. Roberts.....1907–
Rev. A. L. Buehwalter.....1909–1915
Mrs. A. L. Buehwalter.....1909–1915
Rev. H. N. Howard.....1909–
Mrs. H. N. Howard.....1909–
Miss E. D. Nourse.....1909–
Rev. T. A. O'Farrell.....1910–
Mrs. T. A. O'Farrell.....1910–
Miss P. Mullikin.....1910–
{ Miss B. Fowles.....1911–
{ Mrs. G. A. Roberts.....1912–
{ Miss R. N. Goddard.....1912–
{ Mrs. J. G. Paisley.....1915–
Miss G. Clark.....1912–
Rev. C. A. Kent.....1912–1915
Mrs. C. A. Kent.....1912–1915
Rev. H. I. James.....1913–
Mrs. H. I. James.....1913–
Miss E. E. Bjorklund.....1913–
Miss E. A. Hess.....1915–
Miss F. Quinton.....1917–

The following additional workers were hired here on the field: Rev. M. H. Reid, 1898; Mrs. R. St. Tulloch, 1902; Mr. M. B. Spears, 1905; Mrs. H. Brown, 1903; Miss M. Brown, 1903; Miss Cuff, 1903; Mrs. T. Stratton, 1905; Miss F. Bennett, 1905; Rev. C. H. Beagley, 1906; Mr. W. H. Robson, 1906; Miss A. F. Gray, 1906; Rev. G. A. Stoekdale, 1907; Mr. W. Garner, 1907; Mrs. W. Garner, 1907; Miss Blezzard, 1907; Mr. C. S. Till, 1910; Mrs. C. S. Till, 1910; Mrs. L. Carson, 1911; Mr. R. Mackenzie, 1912; Rev. R. B. Wallace, 1913; Mrs. R. B. Wallace, 1913; Mr. J. G. Paisley, 1912; Rev. William Garner, 1912; Mr. William Hodgson, 1917; Mrs. William Hodgson, 1917.

STATISTICIAN'S REPORT

	NAME OF CHARGE	Bd. Miss															
		Men	Women	Missionaries W. F. M. S.	Native Workers W. F. M. S.	Other Foreign Workers	Ordained Native Preachers	Unordained Native Preachers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	Elementary Schools
1	Old Umtali	2	4	4	6	2	..	..	124	89	213	..	85	..	..	4
2	Chikanga	..	..	..	..	..	..	..	37	34	71	..	40	6	4	1
3	Marara	..	..	..	..	..	..	..	42	12	54	..	50	..	..	1
4	Mundenda	..	..	..	..	..	..	..	45	15	60	..	60	..	..	1
5	Mandiyambira	..	..	..	..	..	..	..	25	18	43	..	35	..	4	1
6	Manyarara	..	..	..	..	..	..	..	31	12	43	..	63	..	..	1
7	Gandanzara	..	..	..	..	..	..	..	163	60	223	..	375	51	33	1
8	Mapara	..	..	..	..	..	..	..	33	...	33	..	150	3	..	..
9	Mukahanana	..	..	..	..	..	..	..	51	23	74	..	100	..	..	..
10	Ndingi	..	..	..	..	..	..	..	48	27	75	..	88	6	3	1
11	Nyatsanze	..	..	..	..	..	..	..	40	27	67	..	95	14	6	1
12	Swikiro	..	..	..	..	..	..	..	40	37	77	..	87	6	2	1
13	Penhalonga	..	..	..	..	..	..	..	80	58	138	..	200	1	3	1
14	Rezende	..	..	..	..	..	..	..	...	...	...	..	...	..	..	..
15	Umtali (White)	1	1	..	..	..	..	..	18	4	22	..	350	..	4	..
16	Umtali (Native)	..	..	..	1	..	..	..	99	70	169	..	375	3	7	2
17	Bvumba	..	..	..	..	..	..	..	33	31	64	..	60	8	..	1
18	Gutukununhwa	..	..	..	..	..	..	..	52	35	87	..	90	21	6	1
19	Umtasa-Nyakatsapa	1	1	..	..	..	..	..	112	57	169	..	225	15	6	1
20	Buwu	..	..	..	..	..	..	..	21	29	50	..	100	3	4	1
21	Dowe	..	..	..	..	..	..	..	46	41	87	..	75	17	3	1
22	Nyamukwarara	..	..	..	..	..	..	..	61	43	104	..	300	11	..	1
23	Rupinda	..	..	..	..	..	..	..	26	4	30	..	100	13	2	1
24	Samanga	..	..	..	..	..	..	..	20	38	58	..	100	..	..	1
25	Sherikuru	..	..	..	..	..	..	..	20	34	54	..	140	..	..	1
26	Vumbunu	..	..	..	..	..	..	..	25	23	48	..	150	3	3	1
27	Zinyembe	..	..	..	..	..	..	..	36	31	67	..	50	17	2	1
28	Headland-Fairfield	..	..	..	..	..	..	..	55	34	89	..	50	..	..	..
29	Mahuwe	..	..	..	..	..	..	..	27	28	55	..	20	..	..	..
30	Musakwa	..	..	..	..	..	..	..	71	70	141	..	150	..	..	1
31	Nyahwedegwe	..	..	..	..	..	..	..	44	39	83	..	60	..	..	1
32	Mutambara	..	1	..	..	1	..	..	95	94	189	..	94	6	4	1
33	Mutsiyabako	..	..	..	..	..	..	..	10	27	37	..	48	2	1	1
34	Nyambeya	..	..	..	..	..	..	..	5	12	17	..	28	1	..	..
35	Muradzikwa	..	..	..	..	..	..	..	40	45	85	..	300	8	1	1
36	Chisumba	..	..	..	..	..	..	..	...	...	...	..	...	..	..	..
37	Chitakatira	..	..	..	..	..	..	..	16	19	35	..	125	6	1	1
38	Chitora	..	..	..	..	..	..	..	64	37	101	..	120	..	2	1
39	Gilmerton	..	..	..	..	..	..	..	13	29	42	..	55	..	..	..
40	Mount Makomwe	..	..	..	..	..	..	..	54	34	88	..	130	1	..	1
41	Gwawawa	..	..	..	..	..	..	..	19	19	38	..	40	..	..	1
42	Matanda	..	..	..	..	..	..	..	28	20	48	..	35	2	..	1
43	Munyarari	..	..	..	..	..	..	..	...	...	...	..	25	..	..	..
44	Odzi	..	..	..	..	..	..	..	9	1	10	..	122	1	..	1
45	Tsayisi	..	..	..	..	..	..	..	...	...	...	..	23	..	..	..
46	Muziti	..	..	..	..	..	..	..	67	63	130	..	200	..	..	1
47	Chikwena	..	..	..	..	..	..	..	13	13	26	..	60	..	..	1
48	Kudziwa	..	..	..	..	..	..	..	11	33	44	..	66	..	..	1
49	Muchenga	..	..	..	..	..	..	..	22	23	45	..	80	..	..	1
50	Mataranyika	..	..	..	..	..	..	..	19	7	26	..	60	..	..	1
51	Rukweza	..	..	..	..	..	..	..	27	17	44	..	80	..	..	..
52	Rusapi	..	..	..	..	..	..	..	16	6	22	..	44	..	..	1
53	Sharara	..	..	..	..	..	..	..	12	12	24	..	80	..	..	1
54	Mrewa (Center)	1	1	..	2	..	..	..	15	30	45	..	120	4	4	1
55	Mrewa (Location)	..	..	..	..	..	..	..	18	44	62	..	90	4	3	1
56	Kanyasa	..	..	..	..	..	..	..	9	27	36	..	150	5	1	1
57	Marumisa	..	..	..	..	..	..	..	1	28	29	..	60	..	..	1
58	Zonga	..	..	..	..	..	..	..	6	2	8	..	10	..	..	1
59	Mtoko	1	..	..	..	..	..	..	...	...	...	..	100	..	..	1
60	Makaha	1	..	..	..	..	..	..	...	...	...	..	40	..	..	1
	Totals, 1918	7	8	4	9	3	..	..	2,114	1,665	3,779	..	6,288	238	109	51
	Totals, 1917	8	9	2	..	1	..	..	1,866	1,630	3,496	..	...	362	168	56
	Increase	..	..	2	9	2	..	..	248	35	283	..	...	..	..	..
	Decrease	1	1	..	..	..	..	..	...	...	...	..	...	124	59	5

	Teachers	Pupils	Boarding Schools	Teachers	Lands, Buildings, Pupils' Equipment	Total Under Instruction	Number Sunday Schools	Scholars in Same	Number Churches	Value	Number Parsonages	Value	Contributions for Support of Local Church	Contributions for Church Building and Repair	Contributions for Other Local Purposes	Total Contributions on the Field
1	15	231	..	..	$48,938	..	3	160	..	$2,000	4	$15,050	$112	$...	$1,470	$1,582
2	1	37	..	..	.....	..	1	80	1	25	1	20	5	...	22	27
3	1	47	..	..	.....	..	1	86	1	25	1	20	5	25	22	52
4	..	40	..	..	.....	..	1	96	1	25	1	20	5	...	29	34
5	1	39	..	..	.....	..	1	60	1	25	1	20	5	...	29	34
6	..	73	..	..	.....	..	1	75	1	25	1	20	5	...	46	51
7	1	230	..	..	.....	..	1	295	1	750	1	20	46	550	105	701
8	..	...	..	..	.....	..	1	50	1	25	1	20	15	...	...	15
9	..	...	..	..	.....	..	...	...	1	25	1	20	27	...	...	27
10	1	75	..	..	.....	..	1	82	1	25	1	20	...	...	...	...
11	1	90	..	..	.....	..	1	95	1	25	1	20	30	...	30	60
12	..	75	..	..	.....	..	1	83	1	25	1	20	21	...	30	51
13	1	70	..	..	1,000	..	1	90	1	2,000	1	450	...	...	65	65
14	..	...	..	..	6,500	..	..	...	..	...	..	...	...	...	...	...
15	..	...	..	..	.....	..	1	62	..	20,000	..	1,000	475	...	...	475
16	2	87	..	..	.....	..	1	215	1	2,225	..	250	20	...	45	65
17	1	85	..	..	.....	..	1	70	1	25	1	20	34	...	68	102
18	1	65	..	..	.....	..	1	105	1	25	1	20	50	...	50	100
19	1	160	..	..	5,000	..	1	180	..	500	..	3,400	30	...	78	108
20	1	85	..	..	.....	..	1	75	1	25	1	20	33	...	45	78
21	1	70	..	..	.....	..	1	90	1	25	1	20	20	...	48	68
22	1	90	..	..	.....	..	1	135	1	25	1	20	30	...	53	83
23	1	60	..	..	.....	..	1	50	1	25	1	20	34	...	94	128
24	1	75	..	..	.....	..	1	80	1	25	1	20	15	...	44	59
25	1	60	..	..	.....	..	1	70	1	25	1	20	4	...	10	14
26	1	50	..	..	.....	..	1	80	1	25	1	20	19	...	13	32
27	1	75	..	..	.....	..	1	75	1	25	1	20	30	...	63	93
28	..	...	..	..	2,750	..	..	...	1	25	1	20	...	...	...	...
29	..	...	..	..	.....	..	..	...	1	25	1	20	...	...	...	...
30	1	125	..	..	.....	..	1	180	1	25	1	20	16	115	105	236
31	1	46	..	..	.....	..	1	109	1	25	1	20	19	20	58	97
32	2	116	..	..	12,775	..	1	231	..	1,000	..	2,600	23	...	135	158
33	1	69	..	..	.....	..	1	53	1	25	1	20	6	...	12	18
34	..	...	..	..	.....	..	..	...	1	25	1	20	5	...	...	5
35	1	70	..	..	.....	..	1	109	1	25	1	20	30	...	63	93
36	..	...	..	..	.....	..	..	...	..	...	..	...	...	...	...	...
37	1	50	..	..	.....	..	1	50	1	25	1	20	34	...	35	69
38	1	87	..	..	.....	..	1	134	1	25	1	20	15	1	29	45
39	..	...	..	..	.....	..	1	63	1	25	1	20	...	...	...	...
40	1	57	..	..	.....	..	1	20	1	700	1	200	...	...	10	10
41	1	36	..	..	.....	..	1	45	1	25	1	20	1	25	17	43
42	1	32	..	..	.....	..	1	56	1	25	1	20	1	...	20	21
43	..	...	..	..	.....	..	..	...	1	25	1	20	...	...	...	...
44	1	65	..	..	.....	..	1	50	1	25	1	20	2	45	55	102
45	..	...	..	..	.....	..	..	...	1	25	..	...	...	...	...	...
46	1	173	..	..	.....	..	1	180	1	25	1	20	27	120	115	262
47	1	40	..	..	.....	..	1	60	1	25	1	20	16	...	26	42
48	1	57	..	..	.....	..	1	60	1	25	1	20	15	...	34	49
49	1	50	..	..	.....	..	1	90	1	25	1	20	6	45	41	92
50	1	38	..	..	.....	..	1	70	1	25	1	20	5	...	33	38
51	..	38	..	..	.....	..	1	120	1	25	1	20	7	25	26	58
52	1	22	..	..	.....	..	1	49	1	25	1	20	6	20	26	46
53	1	60	..	..	.....	..	1	80	1	25	1	20	6	65	44	15
54	1	58	..	..	1,050	..	1	69	1	25	1	2,075	8	...	39	47
55	1	61	..	..	.....	..	1	99	1	25	1	20	8	...	41	49
56	1	49	..	..	.....	..	1	57	1	25	1	20	5	...	39	44
57	..	31	..	..	.....	..	1	39	1	25	1	20	...	...	...	...
58	..	10	..	..	.....	..	1	10	1	25	1	20	...	...	...	...
59	2	56	..	..	.....	..	1	56	1	50	1	650	...	...	20	20
60	2	25	..	..	250	..	1	25	1	50	1	500	...	...	...	...
	61	3,500	..	..	$30,663	..	54	4,803	56	30,475	60	$27,115	1,331	1,056	6,476	8,863
	60	3,945	..	..	65,493	..	53	4,327	55	38,675	58	24,505	515	425	5,254	6,194
	1	...	..	..	15,170	..	1	476	1	...	2	2,610	816	631	1,222	2,669
	..	445	..	..	.....	..	..	...	..	8,200	..	....	...	...	...	...

THIRD SESSION

V

DISCIPLINARY QUESTIONS

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline?
No provision for incorporation.

2. Who have been Received by Transfer, and from what Conferences?
None.

3. Who have been Readmitted?
None.

4. Who have been Received on Credentials, and from what Churches?
None.

5. Who have been Received on Trial?
(*a*) In Studies of First Year.
None.
(*b*) In Studies of Third Year.
None.

6. Who have been Continued on Trial?
(*a*) In Studies of First Year.
None.
(*b*) In Studies of Second Year.
None.
(*c*) In Studies of Third Year.
None.
(*d*) In Studies of Fourth Year.
None.

7. Who have been Discontinued?
None.

8. Who have been admitted into Full Membership?
(*a*) Elected and Ordained Deacons this year.
None.
(*b*) Elected and Ordained Deacons previously.
None.

9. What Members are in Studies of Third Year?
(*a*) Admitted into Full Membership this year.
None.
(*b*) Admitted into Full Membership previously.
T. A. O'Farrell.

10. What Members are in Studies of Fourth Year?
None.

11. What Members have Completed the Conference Course of Study?
(*a*) Elected and Ordained Elders this year.
None.
(*b*) Elected and Ordained Elders previously.
E. H. Greeley.

12. What others have been Elected and Ordained Deacons?
(*a*) As Local Preachers.
None.
(*b*) Under Missionary Rule.
None.
(*c*) Under Seminary Rule.
None.

13. What others have been Elected and Ordained Elders?
(*a*) As Local Deacons.
None.
(*b*) Under Missionary Rule.
None.
(*c*) Under Seminary Rule.
None.

14. Was the Character of each Preacher examined?
Yes.

15. Who have been Transferred, and to what Conferences?
None.

16. Who have Died?
A. L. Buchwalter.

17. Who have been Located at their own Request?
None.

18. Who have been Located?
None.

19. Who have Withdrawn?
None.

20. Who have been permitted to Withdraw under Charges or Complaints?
None.

21. Who have been Expelled?
None.

22. What other personal Notation should be made?
None.

23. What are the Supernumerary Ministers, and for what number of years consecutively has each held this Relation?
None.

24. Who are the Retired Ministers?
None.

25. Who are the Triers of Appeals?
John R. Gates, E. H. Greeley, Samuel Gurney, H. I. James, H. N. Howard.

26. What is the Annual Report of the Conference Board of Home Missions and Church Extension?
None.

27. What is the Annual Report of the Conference Board of Foreign Missions?
None.

28. What is the Statistical Report?
See the Statistician's Report.

29. What is the Conference Treasurer's Report?
See the Conference Treasurer's Report.

30. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
None.

31. What are the Claims on the Conference Fund?
None.

32. What has been Received on these Claims, and how has it been Applied?
Nothing.

33. What is the Five Per Cent of the amount raised for the Support of Conference Claimants, and paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?
None.

34. What amount has been apportioned to the Pastoral Charges within the Conference to be raised for the Support of Conference Claimants?
None.

35. Where are the Preachers Stationed?
See List of Appointments.

36. Where shall the Next Conference be held?
Old Umtali.

VI

APPOINTMENTS

J. R. Gates, District Superintendent.

Chiduku Circuit, To be supplied.
Chikwena, Nathaniel Jijita.
Mataranyika-Rukweza, Isaac Kajau.
Kudziwa, To be supplied.
Chigwedere, Jason Chikosi.
Muziti, Anderson Kachisi.
Rusapi, Jonah Chikwariro.
Sharara, Paul Chiwanga.
Muchenga, Johnson Maramba.

Gandanzara Circuit, S. C. Searle.
Mukahanana, To be supplied.
Gandanzara, Philip Chieza.
Swikiro, Obadiah Mawaro.
Nyatsanze, Isaiah Tichiwanhunyi.

Headlands Circuit, H. N. Howard.
Musakwa, Furnes Chatepa.
Nyahadegwe, Benjamin Karimupfumbi.

Makaha Circuit, To be supplied.
Makaha, Daniel Kaplan.

Mrewa Circuit, H. N. Howard.
Mrewa Center, Nathan Gwizo.
Mrewa Kraal, Gilbert Matayi.
Kanyasa, Isaiah Musamba.
Muramisa, To be supplied.
Goso, To be supplied.
Gubenjera, To be supplied.

Mtoko Circuit, E. H. Greeley.
Mtoko, Paul Mariyanga, Joseph Nyamurowa.

Makomwe Circuit, J. G. Paisley.
Mount Makomwe, Benjamin Katsidzira.
Gwawawa-Wedumba, Joseph Chiri.
Matanda, Solomon Mapara.
Odzi, Job Gondora.
Ysayisi, To be supplied.

Mutambara Circuit, G. A. Roberts.
Mutambara, Moses Mparutsa.
Mutsiyabako, Andrew Matlyukira.
Chitora, Josiah Chimbadzwa.

Old Umtali Circuit, H. I. James.
Central Training School: Principal and Theological, H. I. James. Asst., Pearl Mullikin.
English and Normal, S. C. Searle.
Industrial work: Agriculture, J. G. Paisley.
Mechanics, Charles Till.
Native teachers, Clifford Faku, Enoch Munjoma.
Location School, Pearl Mullikin.
W. F. M. S.:
Fairfield Girls' School, Stella Hess, Grace Clark, Fanne Quinton, Samuel Chieza.
Chikanga, Nathan Gwizo.
Mundenda-Marara, James Chikusi.
Mandiyambira-Manyarara, Thomas Muziti.
Penhalonga, Isaiah Munjoma.

Umtali Circuit, J. R. Gates.
Saint Andrew's, J. R. Gates.
Umtali Native, Thomas Marange.
Muradzikwa, Isaiah Darikwa.
Gutukunuhwa, Daniel Chitenderu.
Chitakatira, Simeon Mashiri.
Bvumba-Mundara, Joseph Murauro.

Umtasa Circuit, T. A. O'Farrell.
Nyakatsapa, Benjamin Kawadza.
Dowe, Jonah Chiyeza.
Zinyembe, Peter Mufunde.
Buwu, Ngazana Sadomba.
Samanga, Johnson Sachiti.
Rupinda, John Mugwambi.
Nyamukwarara, Andrew Mbengo.
Vumbunu, Alpheus Nyatanga.

Conference Medical Director, Samuel Gurney.

Mission and Book Depository, To be supplied.

Old Umtali Medical Work, Miss E. E. Bjorklund.

Conference Native Evangelist, James Villika.

Left without appointment to attend Central Training School, David Mandisodza, Zachariah Mukumbiwa, Renton Villika, Obadiah Chimonyo.

DAILY PROCEEDINGS OF THE THIRD SESSION

FIRST DAY—Friday, December 7

Opening.—The Third Session of the Rhodesia Mission Conference was opened in the Central Training School Building, Old Umtali, Rhodesia, South Africa, Friday, December 7, 1917, at 9 A. M., Bishop E. S. JOHNSON presiding.

Devotions.—Hymn No. 646, "Hark! the song of jubilee," was sung, followed by the Responsive Reading for the 21st Sunday morning.

After the singing of Hymn No. 556 the following officers were elected: Secretary, John R. Gates; Assistant, F. Quinton; Treasurer, H. I. James; Statistician, H. N. Howard; Assistant, Clifford Faku.

At the opening of the Conference the following *Conference Members* were present: John R. Gates, H. N. Howard, H. I. James, E. H. Greeley, Associate Member G. A. Roberts. *Missionaries of the Board*, Miss E. E. Bjorklund, Miss P. Mullikin, Mrs. H. I. James, Mrs. G. A. Roberts. *Missionaries of the Woman's Foreign Missionary Society*, Miss Stella Hess, Miss Grace Clark, Miss F. Quinton. *Other Missionaries*, Mr. and Mrs. William Hodgson.

Disciplinary Questions.—Question One was taken up and answered: No provision for incorporation.

The following Questions were taken up and answered in the negative: 2, 3, 4, 5, 6, 7, 8.

Question Nine, "What Members are in Studies of the Third Year?" (b) "Admitted into Full Membership previously." The character of T. A. O'Farrell was passed, and, on recommendation of the Board of Examiners, he was continued in the Studies of the Third Year.

The following Questions were taken up and the answers deferred: 10, 11.

The following Questions were taken up and answered in the negative: 12, 13, 15.

Question Sixteen, "Who have Died?" The name of A. L. Buchwalter was given. Business was suspended for a few minutes, during which E. H. Greeley led the Conference in prayer. Mr. Greeley was appointed by the Conference to prepare a memoir of Brother Buchwalter to be placed upon the Conference records.

The following Questions were taken up and answered in the negative: 17, 18, 19, 20, 21, 22, 23, 24.

Question Twenty-five, "Who are the Triers of Appeals?" The following were elected: John R. Gates, E. H. Greeley, Samuel Gurney, H. I. James, H. N. Howard.

Question Thirty. None.

Question Thirty-one, "What are the Claims on the Conference Fund?" The case of Mrs. Buchwalter was taken up and referred to the Board of Stewards.

Election of the Board of Stewards; Members of the Finance Committee.

Disciplinary Questions.—Question Thirty-six, "Where shall the Next Conference be held?" The Conference voted to accept the invitation to hold the next Conference at Old Umtali.

Question Fourteen, "Was the Character of each Preacher examined?" The names of the following members of the Conference were called, and their characters passed: John R. Gates, H. N. Howard, S. Gurney, and H. I. James. The latter read his report.

The names of the following Missionaries were called, and their characters passed: G. A. Roberts, Miss E. E. Bjorklund, Mrs. Stella Howard, Mrs. H. I. James, Mrs. G. A. Roberts, Miss Pearl Mullikin, Mrs. T. A. O'Farrell, Miss Grace Clark, Miss Stella Hess, Miss Fanne Quinton, Miss Emma D. Nourse, Mrs. J. R. Gates, Mrs. Ruby Paisley. Miss Quinton read her report.

The names of the following other workers were called, and their characters passed: Rev. John G. Paisley, Mr. William Hodgson, Mrs. William Hodgson.

At 10:15 a motion was made to adjourn at 10:30. During the intervening fifteen minutes Bishop Johnson examined the missionaries as to their knowledge of the vernacular.

At 11 the Conference was called to order by Bishop Johnson and two verses of "Wonderful Words of Life" were sung. At the request of the Conference Bishop Johnson gave an address on "America's Responsibility in the War."

By motion of J. R. Gates, a Committee was appointed on the World War and America's relation thereto. Members of Committee: H. N. Howard, G. A. Roberts, F. Quinton.

Committees.—The following persons were nominated for the various Committees ordered, and they were elected:

Resolutions: Mr. Greeley, Miss Clark, Miss Mullikin.

Publishing: H. N. Howard, E. H. Greeley, H. I. James, J. R. Gates, Miss Stella Hess.

State of Church: H. N. Howard, F. Quinton.

Conference Relations: Dr. Gurney, H. I. James, H. N. Howard.

Board of Education: H. N. Howard, H. I. James, J. R. Gates, T. A. O'Farrell, F. Quinton.

Closing.—The session closed by the singing of a verse of "My Country, 'tis of thee," and benediction by the Bishop.

SECOND DAY—Saturday, December 8

Opening Exercises.—"When the roll is called up yonder" was sung by the native teachers, after which James Villika led the Conference in prayer, and "Nearer, my God, to Thee" was sung.

Reading of Minutes.—The Minutes of the first day's session were read and approved.

Disciplinary Questions.—Question Ten, "What Members are in the Studies of Fourth Year?" None.

Question Eleven, "What Members have completed the Conference Course of Study?" The name of E. H. Greeley was called, his character passed, and, on recommendation of the Board of Examiners, he was passed from the Course of Study.

Reports.—Reports were presented by the following: H. N. Howard, Miss Ellen E. Bjorklund, Mrs. G. A. Roberts, Miss Grace Clark, Mr. William Hodgson, Mr. G. A. Roberts.

Passing Characters of Native Workers.—The names of the following Native Workers were called and their character passed: Nathaniel Jijita, Isaac Kajau, Jason Chikosi, Anderson Kachisi, Jonah Chikwariro, Paul Chiwanga, Philip Chieza, Obadiah Muwauro, Isaiah Tichiwanhunyi, Johnson Musamba, Furnes Chatepa, Benjamin Karimupfumbi, Nathan Gwizo, Benjamin Kawadza, Isaiah Musamba, Paul Mariyanga, Joseph Nyamurowa, Benjamin Katsidzira, Zachariah Mukumbiwa, Solomon Mapara, Isaiah Darikwa, Job Gondora, Moses Maparutsa, Andrew Mateukira, Isaiah Munjoma, Clifford Faku, Enoch Munjoma, Samuel Chieza, Obadiah Chimonyo, Nathan Gwishiri, James Chikusi, Thomas Muziti, James Villika, Renton Villika, David Mandisodza, Daniel Chetenderu, Simeon Machiri, Joseph Muwauro, Andrew Murawa, Jonah Chieza, Peter Mupfunde, Ngazana Sadomba, John Magwamba, Johnson Sachiti, Andrew Mbengo, Alpheus Nyatanga, William Musamba.

Intermission.—On motion, Conference adjourned for an intermission of twenty minutes.

Report of Committees.—Committee on Memoirs. After the singing of "Servant of God, well done," H. I. James led the Conference in prayer. The

hymn beginning "My heavenly home is bright and fair" was sung, after which Mr. Greeley read the memoir of Rev. A. L. Buchwalter. "One sweetly solemn thought" was sung, after which tributes to the memory of Rev. Buchwalter were paid by Isaac Munjoma, Renton Villika, David Mandisodza, Samuel Chieza, and Rev. J. R. Gates.

Greetings.—The following telegram was received: "Greetings from Inhambane Mission to Rhodesia Conference and workers."

Adjournment.—On motion, Conference adjourned at 12:30, with the singing of "Hark! hark! my soul," and benediction by Bishop Johnson.

THIRD DAY—Monday, December 10

Morning Session

Opening.—Hymns No. 361 and 510 were sung, after which Mr. Hodgson led the Conference in prayer. Bishop Johnson then read a portion of the fourteenth chapter of John, and spoke of the ties which bind one to home, and from that led to the Father's love in providing for us a home in heaven.

Minutes.—The Minutes of the second day's session were read and approved.

Reports of Committees.—Committee on the World War and America's Relation Thereto. The Committee's report was read by H. N. Howard, and, on motion, the report was adopted by the Conference.

Committee on Resolutions. Report of Committee on Resolutions was presented, and, on motion of H. N. Howard, the report was adopted.

Reading of Reports.—The following persons presented reports: H. I. James, Conference Treasurer, J. G. Paisley, E. H. Greeley, Mr. William Hodgson, Miss Stella Hess.

Disciplinary Questions.—Question Thirty-one was again taken up: "What are the Claims on the Conference Fund?" Nothing.

On motion of H. I. James, the Conference voted to assign the hour following the morning recess to the baptism of Norman J. G. Paisley.

Conference Sermon.—Rev. H. N. Howard was appointed by the Bishop to preach the Conference Sermon at the next session of Conference. H. I. James, alternate.

Publication of Hymn Book.—On motion, the Conference voted that the report of E. H. Greeley with reference to publication of a Hymn Book be placed in the hands of the Publishing Committee, with instruction to publish the book as soon as practicable.

Intermission.—At 10:10 Conference adjourned for a twenty-minute recess.

At 10:45 Conference was called by the Bishop. "Jesus, Lover of my soul" was sung by the Native Evangelists.

Baptismal Service.—After the singing of the hymn, "This child we dedicate to Thee" Bishop Johnson administered the rite of baptism to Norman Johnson Goddard Paisley, son of Mr. and Mrs. J. G. Paisley.

Editor of Minutes.—On motion of H. I. James, the Conference voted that the published Minutes of the Conference session should be the official record for the Conference, and that the Secretary of the Conference should be the Editor of the Minutes. It was further voted that publication of the Minutes be controlled by the Finance Committee.

Adjournment.—On motion of H. N. Howard, Conference adjourned at 11:30 to meet at 2 P. M. Benediction by Rev. E. H. Greeley.

Afternoon Session

Opening.—Hymn "My soul, be on thy guard" was sung, after which Dr. Gurney led the Conference in prayer, and Hymn No. 470 was sung.

Dr. Gurney, having arrived, was reported present.

Reading of Minutes.—The Minutes of the morning session were read and approved.

Reports.—District Superintendent J. R. Gates presented his report and Dr. Gurney gave a verbal report.

By invitation of the Bishop H. N. Howard assumed the chair and the Bishop retired.

South Africa Program and Policy.—J. R. Gates presented the South African Program and Policy as agreed to by three African Mission Conferences of the Methodist Episcopal Church. By motion of J. R. Gates, the Conference voted to pledge its approval and support of this policy.

Intermission.—On motion of J. R. Gates, Conference voted to take a recess.

Adjournment.—Conference adjourned after the singing of "O Love that wilt not let me go" and benediction by Rev. H. N. Howard.

After the benediction the first verse of the British National Anthem, the last verse of "America," and the last verse of the American National Anthem were sung.

FOURTH DAY—Tuesday, December 11

Opening.—Conference was called at 9:20 by Bishop Johnson. After the singing of "Saviour, Thy dying love" and "Jesus, Lover of my soul" Rev. J. G. Paisley and Furnes Chatepa led in prayer.

Reading of Minutes.—The Minutes of Monday afternoon's session were read and approved.

Reports of Committees.—Report of Committee on the State of the Church was presented by H. N. Howard.

Disciplinary Questions.—Question Twenty-eight was taken up and the Statistician presented his report.

Motion to Adjourn.—On motion of H. N. Howard, the Conference voted that after the reading of the Minutes and the reading of the appointments and closing exercises the Conference should adjourn.

E. S. JOHNSON,
President.
J. R. GATES,
Secretary.

VIII

REPORTS

Committee on Resolutions

We rejoice that God has granted our Bishop and Mrs. Johnson a safe journey to and from the Angola Conference and that he is with us again in good health. We shall follow him to America with our prayers for his continued safety and blessings on His work for Africa during the Centenary Campaign.

On August 3 of this year one of our best beloved missionaries was granted rest from his strenuous labors for Africa and called to his eternal home. While our Conference is saddened by the homegoing of Brother Buchwalter, the memory of his cheerful, consecrated and devoted life is a benediction to us, and the fruits of his labor remain. Our prayers are for Mrs. Buchwalter in this sad bereavement that "His grace may be sufficient."

We are thankful that Miss Bjorklund was able to take a four-months' rest in Capetown from which she returns renewed for usefulness to the many sick who are needing her. She was greatly missed, but even while away was able to interest many others in our work.

We desire to express our thanks to Mrs. Hodgson for opening her home as a place for refreshment, and for so kindly taking entire responsibility of the dining-room and in a most efficient manner.

E. H. Greeley.
Miss Mullikin.
Miss Clark.

An All-South-Africa Program and Policy

The following is, in our judgment, the program and policy that should be adopted for our entire work south of the equator:

First: A Statement of the Situation

I. The Field Crisis.
  1. A Dead Ripe Field.
    (a) Religious awakening.
    (b) Educational mass movement.
    (c) Social and political reconstruction.
    (d) Industrial revolution.
  2. The Moslem Advance.
    (a) Moslem gains: 40,000 a year for 1,500 years.
    (b) Moslem advance in the past 10 years: 10,000,000.
    (c) Moslem young men in training for missionaries: 10,000.
    (d) Africa staked off from the beginning by Moslems as Moslem territory.

Note.—The above facts constitute a dual crisis: 1. The determination of the African to break with paganism and embrace a new life in a new world. 2. The determination of Islam to thrust its religion upon the whole of pagan Africa. This dual crisis constitutes for pagan Africa the first and most urgent claim upon the Church. Ethiopianism also finds a rich harvest in this dead ripe field.

Pre-Occupation

II. The Church's Responsibility.
  1. The training of Native Leaders.
    (a) Evangelists.
    (b) Preachers.

(c) Teachers.
(d) Class Leaders.
(e) Artisans and Agriculturalists.

2. To employ, direct, and control trained Native Leaders.
3. To perfect the establishment of our Church and its Educational System.
4. To create a Written Language and to provide adequate Literature, both Religious and Educational, in the Languages reduced to a written form.

NOTE.—PRE-OCCUPATION: We agree that work among Moslems in Moslem strongholds is highly important, but the facts undeniably prove that to occupy the pagan fields previous to occupation by Islam is absolutely imperative for the redemption of the pagan tribes. This statement is verified by all missionary authorities on Moslem problems and propaganda.

SECOND: ORGANIZATION AND POLICY

I. The Field Operation.
1. Central Training School for District Tribal Area.
(a) Adequately staffed and fully equipped.
(b) Departments: 1. Theological; 2. Normal; 3. Literary; 4. Industrial; 5. Medical.
(c) For men and women.
2. Missionary Centers.
(a) Boarding and Day School.
Bible, Literary, and Industrial.
(b) Supervise Native Circuit.
Preachers, Teachers, Class Leaders, Stewards, and Sunday School Superintendents.
3. Establish, Maintain, and Control Church Societies and Auxiliaries.
4. Written Language and Literature for every District Tribal Area within our territories.
5. Organization of Central Mission Conference.
6. Establishment of a Central Publishing House and Book Rooms.
(a) Publication of literature in the vernacular, both Religious and Educational.
(b) Job printing for all Conferences south of the equator.
(c) Publish local Conference papers and inter-Conference paper.
(d) Book Rooms to maintain an adequate stock of books and school supplies in English, Portuguese, and all other languages that may be required on the various fields.
(e) Central Publishing and Publicity Committee.
7. Establishment of a Sanatorium and Educational Home for missionaries and their families.
8. Publicity Work: A Conference Organization.
(1) Collect and Classify Material.
(a) Mohammedanism.
(b) Pagan awakening.
(c) Training native leaders.
(d) Languages and literature.
(e) Educational work.
(f) Native life.
(g) Evangelistic work.
(h) Medical work.
(i) Incidents, stories, etc., all relating to the main drive and Pre-Occupation.
(2) Prepare Material.
(a) Negatives and material for lantern lectures.
(b) Booklets.
(c) Leaflets.

(d) Articles for Church papers.
(e) Programs for special Africa Mission Meetings in churches, Sunday schools, Epworth Leagues, etc.

(3) Prepare Estimates.
(a) Missionaries.
(b) Native workers.
(c) Buildings.
(d) Equipment for churches, schools, offices, individuals.

(4) Photographic Material.

(5) Daily Prayer Program.

II. Home Base.

1. Africa Home Base Commission, or Commission on African Crisis.
(a) General Secretary and one or more Traveling Secretaries.
(b) Plan work for all missionaries of our Board home on furlough from Africa.
(c) Employ other platform help.
(d) Cooperate with field Conference organizations. Obtain and distribute all publicity matter prepared on the field.
(e) Cultivate Home Base. Areas, Conferences, Districts, Churches and their Auxiliaries, and Individuals.
(f) To make a survey of the Home Base and to become acquainted with the Church Calendar as to Areas, Conferences, Conventions, etc. To secure a place for an African speaker on every program: Conference, Convention, Camp Meeting, Men's Meetings, Church Services, etc.
(g) To campaign for funds for special purposes.
(h) To furnish literature, programs, photographs, lantern slides for missionary meetings and all other meetings where it is possible to secure an opportunity for Africa to be represented, such as at Conferences, Annual and District, Conventions, Camp Meetings, Preachers' Meetings, Church Services, Prayer Meetings, Epworth Leagues, Junior Leagues, Sunday Schools, etc.
(i) To seek opportunities to arrange for an African Program wherever practicable.
(j) To secure and occupy advertising space in all Church papers, Area, Conference, and Local.
(k) To secure funds for initial expense of the Home Base Commission.

2. Institute a Million-Dollar Campaign.
(1) Slogan: "Pre-Occupation."
(2) Main Drive.
(a) The Crisis: The Moslem Advance upon a Dead Ripe Field.
(b) The Answer: Pre-occupation by the Church of Christ.

3. Division of the MILLION DOLLARS.

(a) Training Schools	$400,000
(b) Missionary Centers	100,000
(c) Equipment Out-Stations	100,000
(d) Medical	100,000
(e) Publicity	100,000
Total for Training Native Leaders	$800,000
4. Publishing House, Book Rooms, Sanatorium, and Educational Home	200,000
Grand Total	$1,000,000

5. Secure substantial increase in Appropriation for Africa.

NOTE.—1. The above policy and program advocate and provide for special work by women for women, also the establishing of medical missions.

2. In our judgment one of the strongest men of the Church should be secured for the office of General Secretary of this movement. We suggest the Rev. E. G. Richardson or the Rev. Dr. S. J. Herben.

3. We venture the opinion that our Bishop Johnson is the only man who can put this program in operation and assure its success. For the realization of the success of this program we pledge our loyal and hearty support and promise to devote our utmost energies.

We are deeply convicted that this Centennial Movement is Africa's opportunity and that to fail now means Africa's doom. We believe, therefore, that each Mission Conference should be prepared to make any sacrifice in supplying men and materials for the work of the Home Base Commission.

JOHN R. GATES.
W. C. TERRIL.

Committee on the World War and America's Responsibility Therein

The beginning of the end of perfidious, frightful, ruthless, troublemaking Prussianism is here. Germany can buy traitors in Petrograd, in Rome, in Paris, in Greece, in Mexico, in China, in Japan and America, but she cannot overbid the price already paid for freedom—for democracy. The alignment to-day is the free, peace-loving peoples against despotism and war. In the early seventeenth century England alone fought that battle against Spain. In the early nineteenth century she and her allies fought the same battle with Napoleon. To-day, thank God, democracy was never better prepared. In men, in money, in manufactures, in raw material, the Allies top the resources of the Central powers. God has given to us of His stores that liberty might not die. The individual is still fighting against collectivism. O German philosopher, what a prostitution of learning! What a flagrant misconception of history! God is not with the strong or the swift, but with the true and the faithful. God is on the side of the development of the individual. "Not by might, nor by power, but by my Spirit." The Spirit's work is with the individual's.

Now there has come up to the help of the Lord against the mighty a young strong state of individuals—the United States of America. What a day in the history of England was July 4, 1776. Bull-headed German George did a great stroke of work for God on that day. To-day his wrath is praising God, for on that glorious Fourth a man-child was born among the nations. This young sturdy nation has taken the gifts of God, multiplied them, developed them, and to-day, under God he weights the side on which he fights.

To England, his mother, he brings ten millions and more to come, a million dollars an hour and more to come, millions of tons of food and more to come, twenty-five thousand aeroplanes and more to come, arms and ammunition without count, raw material as no other nation can supply; nurses, doctors, hospitals, organizations, invention, attainment, determination, a clear conscience, void of offense toward all nations—all that he has or hopes to be he lays at her feet for this cause.

"Sink or swim, live or die, survive or perish, we give our heart and hand to this cause—and the cause shall not die."

Mine eyes have seen the glory
  Of the coming of the Lord;
He is tramping out the vintage
  Where the grapes of wrath are stored;
He hath loosed the fateful lightning
  Of His terrible swift sword;
His truth is marching on.

He hath sounded forth the trumpet
That shall never call retreat;
He is sifting out the hearts of men
Before his judgment seat;
O be quick, my soul, to answer Him,—
Be jubilant, my feet.
Our God is marching on.

In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
That transfigures you and me:
As he died to make men holy,
Let us die to make men free,
While God is marching on.

Adopted December 10, 1917.

Conference Treasurer

The only fund the Conference Treasurer has to report on is the Conference Claimants' Fund.

Since last session of Conference nothing has been received and nothing paid out. The amount reported last Conference as being to the credit of this fund was $895.88. To this, however, should be added interest of 4% per annum from Nov. 1, 1914, as follows:

4% from Nov. 1, 1914, to Oct. 31, 1915, on $658.85.....	$26.35
4% from Nov. 1, 1915, to Oct. 31, 1916, on 772.12.....	30.88
4% from Nov. 1, 1916, to Oct. 31, 1917, on 772.12.....	30.88
	$88.11
Principal	895.88
Total, including approximate interest to Nov. 1, 1917.	$983.99

This interest is only approximate because I do not know what date the various amounts reached New York, and therefore from what dates interest accrued.

H. I. James.

Miss Bjorklund

Bishop, Members of the Conference, and Fellow Workers:

Peace be unto you. Seven months have passed since we last met for Conference. Four months of this time I have spent in the South for a very much-needed rest. During my stay there I made many friends. I prepared myself with pictures of our work at Inhambane and in Rhodesia and with the African Advance and Missionary News. These I found a great help to me to tell the story and I got subscribers for the Advance and for the Missionary News as well.

One evening the doctor of the Sanitarium asked me to speak to the patients, and every able body gathered in the large drawing-room. Here the doctor had a stereopticon, where my pictures were put, and my pictures one after another appeared on the sheet and the explanations were made. So great was the interest that I was asked to speak in their church the following Sunday evening where a very large congregation gathered. I had also calls from several Wesleyan churches and homes to speak on our work, but was able to answer only a few of them. The people were very eager to learn what the

Methodists were doing up here in this part of the land. And when they found difficulty to pronounce my name, they called me the "Swedish Nurse from Kaffirland."

I have had the pleasure of welcoming a new missionary in the person of young John Howard, born October 25.

On my return I was most heartily welcomed by the missionaries and the native people. Some of the people said, "O Mhuyn, we are glad with all our strength to see you." Others said, "We feared very much that you would not come back, but now we believe, because our eyes have seen you and our ears have heard you."

In the Dispensary I find myself quite at home, although the medical supplies are low and there is large room for improvement in many ways. I find myself singing as the sick and suffering ones come. One morning I counted 51.

And now, as God has permitted me to come back to work for Him (for how long He only knows), my prayer is, that not only may I relieve the bodily suffering, but be able to lead them to Him who suffered for them, that they may have life eternal.

E. E. Bjorklund.

Fairfield Girls' School, Old Umtali

As has been the case since I first came to this work, I have been in charge of the sewing and laundry work at Fairfield Girls' School, and helped with whatever else there was to do.

In sewing, I can see a steady improvement in the ability of the girls to cut and put together such garments as they want to wear, and others suitable for the native people. We have been afraid of a scarcity of cloth, so have not allowed the girls to use any of our material for the outsiders who want clothing made here, but a good many pieces of cloth are sent in to be made up, or, at least, cut out. The older girls are always glad to help with this.

The personnel of the laundry classes has changed during the year, on account of the leaving of some who were put in the classes. In all, about thirty girls have been enrolled. They work on alternate weeks, three and one half hours per day. Many have learned to do good work, and a number are capable of taking charge of the week's washing, starching, and ironing.

One or two older girls, with the help of our two teachers' wives, have had the little girls' class under supervision. Some of the children can put their garments together with very little help. Special stress has been laid on mending this year, and some rather ingenious patches have been applied by little fingers, and worn with pleasure. Rag-doll making and dressing has been much in vogue, this without supervision. Before I can leave a sewing class, in comes a flock of little rag pickers, scouring the floor for suitable materials for doll clothes.

I have had no regular classes in school work, except to help the little girls, before their sewing class in the afternoons, with drills of different kinds, either in spelling, numbers, or English, to supplement their morning school work under Miss Quinton.

In religious work I have had a class meeting each week with the probationers, and an occasional meeting with the girls. On six Sundays I visited nearby kraals, and especially enjoyed the contact with the outside people, in the services and in conversation with them. I always feel my heart greatly warmed to all of my work after such a visit.

In September it was my pleasure to visit at Mrewa and there see the work of two of our girls who are working for the people there under the direction of Mr. and Mrs. Howard. They were helping in the school work, were beginning to teach the women and girls to sew, and visiting the people in their homes. We are indeed glad that for the last two years, we have been able to send a number of girls out in this way. They are anxious to help their people, and we believe that it is one of the most essential features of our work to train them. Sarah, in Umtali, continues to do a good work with the women there, and

it has been noticed that there is a change in them since some definite work is being done.

Many other duties in connection with helping the girls along all lines, come up. It is a great privilege to have a part in these, knowing that the least thing, if done in the right spirit, can help to draw the girls out of heathenism into the high standard of Christian life we are so anxious for them to attain. It is my desire to be more faithful as I minister to them.

GRACE CLARK.

This year has been different from other years in many respects. First: we have been fortunate in having three missionaries and two native teachers to do the work, which we know has been done more thoroughly. Miss Quinton, who has had charge of the children's school and the training of the older girls as teachers, has been able to do more for that department than could be done before. Miss Clark has more time for the industrial classes and is doing splendid work there. Samuel and Obadiah, our native teachers, have also made it possible for us to accomplish more, and do more efficient work. They taught in the Sunday school, the schoolroom, the garden, made bricks, and helped to supervise the girls' work generally. My duties have been more general, in supervising the work as a whole, and, while they kept me busy, I feel that I have accomplished very little.

Second: this year has been different from last, and the year previous, in that we do not have the usual number of girls. At present we have only seventy, which, I think, is about the average number for the year. The number of new girls received does not equal that of last year and a number of our older girls did not return from their vacations. From experience, we find that long vacations are not helpful to our work. A large number of the girls are afraid to go to their own homes, and when in company with other girls some of them do not feel the responsibility of helping the people in the kraals, but choose to wander about. With no thought of duty or responsibility, they go to the towns and soon a life of immorality follows, and they are lost to us. A few remained at home to be with their people, others are held because their people do not approve of their coming back.

To return to the vacation problem: we have given it much prayer and thought and have concluded that we can no longer afford to send the girls away for more than a little while at a time. Something, of course, must be done to hold them. Until this time, since it was necessary to clothe the girls, we worked on a mark system for all work performed outside of regular hours. That, of course, did not necessarily hold the girls over vacation time. Nor did we urge them to stay, for when that time came we missionaries were much in need of a rest and the quiet that only vacation time will bring, if we choose to stay at home.

Our present plan is to have large gardens and let the girls earn their clothes in that way. The vacations can come when they will be most needed in the gardens, and, with the present number of workers, we all will find opportunity enough to go away for a short time. This year we have our garden on a piece of Mr. Deall's land, which he was glad to let us have, because in that way alternate crops will be grown and the land enriched for next year's crop of mealies. We propose that the Mission see fit to give us ten or fifteen acres each year to work on the same plan. Garden work for the girls is essential. They are the garden makers when they go to homes of their own and many of them now have green goods the year round and are teaching the women in their kraals better gardening.

Third: the number of runaway girls who have come to us has been less. We are glad to see that the native men are slowly but surely realizing the government's attitude toward forced marriages and the time is coming, or, rather, is here, when school need no longer be a place of refuge for runaway girls, but a training school for the more advanced and promising ones from the kraal schools. When our native girls shall come to us with the purpose to learn, and not to

seek refuge, we shall have a different type of students, and consequently a higher standard of efficiency, and our work among women will be more effective. This is not a criticism on what has been done, for conditions made it necessary to protect and help these unfortunate ones; but we are moving forward and are realizing our purpose—to teach and train young women for leadership among their own people. We have had a number of the more advanced girls from the out-stations and their superiority makes us anxious to have many like them.

By way of improvement, we have two new brick buildings: a new dining room for the girls, and a dispensary with two rooms for the sick. The bricks, over forty thousand, were made by the native teachers and the girls. The buildings were put up by the boys of the Central Training School under Mr. Hodgson's supervision. We also have a well dug, and are fortunate in striking a good spring. We hope soon to have all our buildings piped and have running water in each.

We have been fortunate this year in having so little illness among the girls, but within the last month there have been two deaths, and one a short time before. A new girl who had been with us only two weeks died very suddenly. Two little motherless babies were soon laid away to rest. We know so little what to do for these little ones, who have been on improper food for several days before they are brought to us, yet we cannot refuse to take and care for them. A trained nurse would have a big work here, if doing nothing more than looking after the babies and training our older girls to care for them.

STELLA A. HESS.

Mtoko Circuit

DEAR BISHOP AND BRETHREN:

As soon as possible after my appointment, seven months ago, I gathered my effects together and went to Mtoko, the Lord going with me. I made myself temporarily comfortable till I could make some needed furniture, and settled down to mission work. I found a plenty to do in improving about the mission—terracing, laying out paths and roads, and planning the grounds for future years.

The Mission House is in good condition. The roof, though of grass, does not leak, but, of course, will in a few years have to be replaced with iron. Guttering has been put on the rear of the house to save the back walls. The front can wait till an iron roof and tanks are supplied. The latter are much needed now, as the water supply is half a mile away, which in addition to being an annoyance is also quite an expense, but I am making the best of the situation.

The church is beautifully situated on the top of a large round-topped rock in the midst of the valley. I found Joseph Nyamurowa already there and carrying on the work of the school and church nicely.

After some time I arranged for regular preaching among the many native kraals round about Mtoko, and this has been carried on to the present time by Joseph and Paul Mariyanga, assisted by the boys and girls of the school.

It is six years since the work was first begun at Mtoko, but the labors have not been continuous, and so we have not yet a single church member or probationer, though we should now be reaping the first fruits of the sowing of previous years. It is quite evident that our seed-time will have to be extended for some years to come. There have been some conversions lately, and these are being carefully looked after, and if they run well will in time be received into the church as probationers. The church services are growing in size and we hope for a still larger increase.

The day school is divided into three sections—morning, afternoon, and evening.

There are many kraals about Mtoko, and in time no doubt we will have many substations in that country.

Stones have been gathered for the foundation for a house for work among women. Thirty thousand bricks have been burned for the same and are paid for

at sixteen shillings a thousand. Two hundred bundles of grass have been gathered for the roof. The girls of Mtoko are looking forward with joy to the time when they will have a lady missionary to help them.

With regard to the Language Work I have to report that a number of translations completed previously have been turned over to the Publishing Committee. Recently I have completed the Gospel Primer, and turned it over to the Committee for publication.

The Gospel of John about which I have so many times called your attention has *again* been revised and retyped and I am now turning it over to the Publishing Committee with pleasure. I am quite satisfied with it now and earnestly desire that it be printed by itself in a small pocket size, such as sells in Europe and America for a penny or two cents, and is known as "The Million Edition." A good lady in the United States has offered to pay the expense of the first edition, which, of course, cannot approach a million copies, but I do hope that we shall have enough to supply every one of our members and adherents, and all in our midst who can read Chimanyika, and perhaps sell some to other missions, and at a price within the reach of the poorest of our people.

The Manual for Probationers has been translated, but is not yet typed.

More new hymns have been written and tunes selected for them. Some of the latter are well known, while others, the new, have been written for the Bantu Language, so that I now feel confident our new hymn book will be free from many of the egregious errors found in our present collection. Some of the hymns now in use, and which will surely be desired in the new collection, have been slightly adjusted to the language and music.

A hymn for the sacrament of the Lord's Supper has been written and a copy sent to a musician in California for an appropriate tune. A few hymns have been written for favorite tunes in the Methodist Hymnal, as for instance "Ellers" and "Margaret," and an old tune known as "Bartimeus." A few hymns have been written to fit well-known Sunday school tunes, such as "Precious Promise," "The Call for Reapers," "Triumph By and By," and "Bringing in the Sheaves." Several hymns have been written by our Pastor-Teachers which with every little adjustment have been found useful in our work. One is to the well-known tune "Jewels." "When He Cometh to Make up His Jewels" has been written by David Mandisodza, and one by Jonas Manjengwa to a tune which I have not been able to find in any collection of tunes,

"Ndo famba, ndo famba
Ndo suwa kudenga,
Ku nyika ya Tenzi,
I sina ne nhamo."

Mrs. Gates is now writing the harmony for this hymn, which the people like so much. One hymn has been written to a meter without a tune. If any one would like to write a tune for it I shall be very glad to have them do so. One hymn has been written to a well-known tune in the colony.

I have written at length about these hymns because I want you to become interested in this work, which to me is quite as important as any I have done in all the years I have been in Africa. Once more I earnestly urge you to take steps toward getting out a new hymn book in the vernacular. It is not an easy work. It cannot be done quickly. Our present supply of books is nearly exhausted. There are many important things to be decided before the material can be put into the hands of the printer. These things should not be left to the decision of one man. It is too great a work and requires such varied talent in its make-up that perhaps no one of us by himself alone is equal to the task; therefore, I urge you to appoint a Committee at this Conference, to undertake this important work. Our hymn book is in daily use and enters into the daily life of each one of our church members and day school scholars and is influencing and molding the character of the little children wherever we have a mission station, and will continue to do so long after every one of us is dead.

The hymns which a people sing are a component part of their daily life as truly as the Bible is and take a secondary place only to it in all our work in this Mission Conference.

The Lord has been increasingly dear to me and real through the months past at Mtoko, and were I younger and able to get out more among the people and accomplish more my joy would have no bounds. I earnestly feel that as soon as possible a younger man and his wife should be sent to Mtoko, for the field is certainly a very promising one.

E. H. GREELEY.

Headlands and Chiduku Circuits

There have been some discouragements, but the blessing of real spiritual progress, though not as great as could be wished for, is none the less real and encouraging.

Owing to the pressure and importance of my work at the school this year it has been impossible for me to make more than one visit to each of the nine stations since last Conference. Being so far away, and having no direct means of communication, I have not been able to supervise the work as it ought to have been done or to help the teachers and people as they have needed.

The visit to these stations of James, David, and Isaiah, the team of special native evangelists, resulted in much good to the people and encouragement to the teachers. I would welcome frequent visits of native evangelists, sent under the authority of the District Superintendent to my circuits, especially in circumstances like the present, when I am unable to make frequent visits myself.

The teachers have all done good work and proved themselves leaders in some perplexing and awkward circumstances. There have not been many conversions or increase in numbers, but good, solid pastoral work has been done by the pastor-teachers.

The interest of the people in the work of their own stations, buildings, gardens, etc., has been aroused and increased, for no less than ten new churches and seven new mission houses have been built in the two circuits since last Conference. Five of these churches are entirely new, built in outpost kraals, where there has been no place of worship. Some of these are exceedingly well built and do credit to the teachers as leaders even in the building of the house "made with hands."

Kudziwa, I am sorry to say, has not been faithful to its promises in the matter of teacher's garden, and the lives of its stewards and many of its members have been most unsatisfactory. Their teacher has been withdrawn by the District Superintendent and appointed to Chigwedere, a village under the care of Anderson at Muziti, that had been crying for a teacher, and had built a church and house in faith that their cry was heard. I should like to express appreciation of the help of one Jonah, who has been voluntarily working at this village until a pastor was appointed.

I should like to make special mention of the work of Anderson at Muziti. This is our largest work in the Chiduku Circuit. Including the reopening of Chigwedere and the oversight of Kudziwa, he has now a charge of five churches and has done much to build up a loyal band of workers whom he sends out to these and other kraals to preach.

Another pleasing feature of the work at Muziti, one that might well serve as an example to others—the people have dug an extra large garden, the produce of which is to be sold to meet the incidental expenses of the church and school. They have built a new church and see the need of some equipment, and are trying to help themselves.

The work of Furnes, at Musakwa, in the Headlands Circuit, is also worthy of special mention. The new church here, I think, is the finest church built of native material I have seen. It has been built in a much more central position and is easy of access from quite a large number of villages round about. Furnes is fully alive to his opportunities. He has built two other new

churches in neighboring villages and is making the power of the Gospel and of his life felt by a very large number of people.

Although I have not been able to do much personal work in my own circuits, I have had the opportunity to assist in the church services at Old Umtali. I have had the full members' class, which has always been an enjoyable service, and for the most part of the year I have conducted the daily chapel service for the boys.

Manual Training

This year we have not lacked for material and work for these classes. The brickworkers and wood workers have been working conjointly in the erection of a number of buildings. About one hundred thousand bricks have been built into fourteen separate buildings of various sizes since the last term.

Unfortunately, we lost two of our most able brick workers, consequently, it has been taken a considerable amount of grace and patience to press on with boys less apt at the work. However, most of them have made good progress in the short time they have been on this work.

We have been racing with time to get the roofs on these buildings before the rains commenced, but as we were unable to procure outside help, the rains have overtaken us on the last buildings, but not enough to do any serious damage. We have the satisfaction of knowing that these buildings, from the foundation to the roof, have been built by native labor, a permanent testimony to the usefulness of this branch of industrial training.

The leather class was held the first part of the year and although less time was given to this than to any other branch of industrial training, some very useful work was done. A number of boys learned to do good stitching and got an idea how to repair their own boots. One of these took a particularly keen interest in this work and in a surprisingly short time was able to sole boots in a very creditable manner. Owing to the pressure of other more important work, it was decided to discontinue this class, and confine our classes to the buildings.

We do not lose sight of the fact that in this mannual training, as in every other branch of mission work, we are here to build up "lively stones," a "spiritual house, acceptable to God by Jesus Christ."

William Hodgson.

Mrewa Circuit

> The lines have fallen unto me in pleasant places;
> Yea, I have a goodly heritage.—Psa. 16. 6.

The past six months has given me opportunity to study the influence of the Mrewa Mission on the lives of the people and also to try to understand what prospects there are for the mission at Mrewa as a future missionary influence. I will try to develop my thoughts under the following heads:

I. The Laying of the Foundations.
II. The Present Status of the Work.
III. A Forecast for the Future.

The Laying of the Foundations

Soon after I arrived at Mrewa I visited Kanyasa, the beginning of our missionary work in this district. I was in company with Christian teachers and there were over a hundred Christians and adherents at the service. I came home after the service, and it was getting dark. I came to the house that Dr. Gurney had built at Kanyasa. The house is of stone. Part of the inside of the walls are laid up in daga and then loose stone is piled against these walls outside. The roof is then put on top of these piles of stone. When I came inside of the house I was tired and I was lonely. There were a table and a bed and some dishes in the cupboard and some bottles of medicine. Well, I was getting

homesick fast. Then I began to think of Dr. Gurney all alone in this place for fourteen months. He was among a heathen people. There was not a Christian man near him save his teacher. He was despised and rejected of the people. They shunned him. The paramount chief wanted to get him out of the country. Altogether the whole country was hostile to him and his medicine and his message. Friends, I confess that I admitted to myself that I did not want to go through that experience. A man with his wife and family always has companionship. That night I received a new insight into what Dr. Gurney went through. And I realize something of the feeling, though not adequately, that he had when he wrote in his report to the Conference in 1910:

"It is a matter of profound regret to the missionary that so little has been accomplished. Others come up to the Conference reporting many precious sheaves which they have garnered from the fields in which they have labored, but the medical missionary can give no such glowing report. He can only tell of the uprooting of noxious weeds, the blasting of rocks, and the preparation of the soil for seed. The harvest is as yet all in the future."

The Present Status of the Work

Friends, the preparation of the soil was good. The plants are showing themselves, and some have grown so as to be in the fruit-bearing stage. There are now one hundred and eighty-five members and probationers. There are ten of the boys who go every week to preach at the kraals near the various outstations. Dr. Gurney has planted, Mr. Greeley has watered, and I have entered in at the time of fruitage.

At Kanyasa I found the old chief very friendly and was much interested in his tale as to how he received the mission when all others in those parts refused and were openly hostile.

When the paramount Chief Nyagina was so strong against us he told the native commissioner that he would receive the mission because "It is my custom to live among white people." He is an old Makalanga and was a slave to the Matabele as shown by the right foot which was cut off at the instep.

Isaiah Musamba, our teacher at this place, has been indefatigable in his preaching and teaching. He has gone out itinerating for days at a time and has found several places where the people are ready for a teacher. At Muskwe, where is a chief of whom all speak highly, white and black alike, we are invited by many people and the chief to settle our work. A village by the name of Kaseke also invites us. But very significant is the fact that the people of Nyagina have invited us to come. They will meet the conditions of having a teacher and are strong in their purpose. You will remember, some of you, the wonderful story of Nyagina told us by Dr. Gurney of his strong opposition to the coming of the missionary. It is extant in the Advocate of the year 1911. To show the change of feeling that has come over this chief I was privileged to see a meeting between him and Dr. Gurney. We were coming back from Kanyasa and noticed a number of men sitting on a high rock near a village along the road. Suddenly a tall man of middle age came running out on the top of the rock gesticulating and calling on us to stop. We drew up and clambered out of the cart as Dr. Gurney said, "It is Nyagina." With remarkable agility the old chief came down from the rock and at a run came toward the doctor saying in the most feeling voice, "My friend Doctor since a long time." I have never seen a chief so cordial to any missionary. Just here I might say that all of the chiefs regard Dr. Gurney in much the same way.

At Mrewa Location our teacher, Benjamin Kawadza, has the people rallying about him. He has kept the people in school well this year. It is a great opportunity for the mission, for there are many people. The people seem to be of a good stock. They are interested in the Christian work to such an extent that many of them desire to become teachers. Already there have been some ten or twelve in our school at Old Umtalia and more to come. From this station there has grown up a work at Gubanjera. At this place we hope the

Finance Committee will see their way clear to place a teacher this coming year. The people are willing to do their part in supplying garden and house and church. Moses Gwato, who is now in the school at Old Umtali, did good work in this village for over a year.

Mrewa Center, where the missionary lives, is a most delightful spot from the standpoint of picturesqueness and of its congenial and friendly and helpful families. The fine new house which Dr. Gurney built and enjoyed for only a short time, and especially the large veranda, make the place especially pleasant. But a great deal of my time has been taken up in screening the house and clearing away old houses, chicken coops, etc., from the front door. The building of the new house, which is now in proper location with the great dome of Urungwe Mountain in the front, had set everything else out of joint. Thirty square yards of stone and brick work have been built. The veranda is screened.

A Forecast for the Future

At this center we ought to have one of our *Secondary Schools*. Many young men from near by and from our out-stations have signified their desire for such a school. They will give a half day's work for their food. It is proposed to organize such a school the coming year and to have it right near the missionary. One of the difficulties which has been present in the work at Mrewa was the intervening mile between the missionary's house and the school. No vital supervision was possible. We hope to build a suitable building for our school and church during the next year.

Your attention should be called to the strong desire on the part of the girls both in the proximity of Mrewa and from the out-stations for a *Girls' School*. No less than twenty girls have come to me asking that they be sent to Old Umtali. Miss Clark and Miss Bjorklund have seen our girls. They are good to look at and have faces of promise. We urge that this matter be taken under consideration at once. We wish that the W. F. M. S. would take up the work immediately. I have approached the native commissioner on this matter and he says he would welcome a school for girls. When I explained to him that with some of the men substituting for Mr. Hulley we had had some difficulty, he said there could be none with him. With his system of dealing with fathers who try to force their daughters to marry some old man whom they do not want, a great deal of the unpleasantness connected with the work at Old Umtali, Mutambara, and at Umtasa will be done away. Besides with the many small villages about there would be large numbers of day pupils in the girls' school. The finished product of the girls' school here has made a great impression on the girls of the Mrewa District. Harubvi, Janett, and Tamarara have done good work in the school and the sewing classes.

Buildings. Of the buildings on the grounds all of them are of pole and daga except that of the missionary, and consequently will soon be in disrepair. It is the plan to widen out the location of our buildings. All of the houses for the natives will be moved further to the northeast so as to leave room for a new dispensary and church and school. Should there be a worker of the Woman's Board here the house would be built toward the southwest.

We have a splendid stone there which breaks quite regularly, and which is comparatively easy of access. It works up almost as fast as brick, and there is nothing to pay for making, carting, burning. The people of the several out-stations have agreed to come in and work a week at a time on a new dispensary and church. So that roofing with grass the buildings ought to cost comparatively little.

Three new stations: Goso, Gumbanjera, Nyagina.

Two new buildings: Dispensary, School or Church, and W. F. M. S.

Herbert N. Howard.

Old Umtali and Makomwe Circuit

Since the last Annual Conference we have made no startling changes at Old

Umtali. We have put in long days and extreme effort in the regular work. What has been accomplished has been done with more thoroughness than usual. This statement is made mainly regarding the preparing of the land for the coming crop. The land is plowed and partly planted. Due to superior preparation, we should get a better crop than has ever been harvested on the Mission Farm.

The Agricultural Classes have been taught in the usual way, except that I have put some extra emphasis on details of the work with the intention of killing the belief in the witch doctor. It seems to me there is no other way to blight the belief in the witch doctor as quickly as by explaining the formation of rain clouds, the manner of some of the germ diseases in the domestic animals, the life history of the animal parasites. The rain maker will never get any cattle, sheep, or money from the boys, as remuneration for making rain. And unless I am greatly mistaken, the witch doctors will have a hard time working our boys in their way of curing germ and parasitic diseases. The boys are given these explanations when they are perfectly in harmony with our way of thinking and ready to receive what we say.

Regarding the boys who have gone out from Old Umtali during the last three or four years, their success and enterprise as native farmers has been wonderful if not phenomenal. Out toward Makomwe you can find Solomon Zwo, Shilling, Peter Mundondo, Feradzayi, Samuel Pendeke, Jaz Tedzwa, Mutendi, Matikiti, all doing vegetable gardening and farming in a larger way with plow and cattle. Job Tirase is the vegetable gardener of Odzi and has taught not only the native people, to grow muriwo (vegetables), but has been helping some white boys as well, and for this has won the good will of every white man in the place. The manager of the electric lighting plant of Odzi has offered us free electric light for our native church at the place. Scores of other white men have indicated themselves enthusiastic over the training we give the boys. Peter and Feradzayi have a real agricultural demonstration station, and the people all about have commenced to grow vegetables for food.

In the case of George Mandinga, two heathen men have learned from him, while, in that neighborhood, all the people have taken a few steps up the ladder. Jeremiah Mazaiwana is the farmer at Manyarara Station, and through his example all of the people are now living better and are getting a better ration of food. Farther afield you can find Jeremiah Boki with fifty cattle and two plows, while a score of others up through Makoni's country are waking up to better methods.

The Mount Makomwe circuit work has been very interesting during the past several months. The two trips over the circuit were full of interesting detail. On the last trip, in attempting to fix up Mount Makomwe Station, we interviewed the chief, finding him determined to stop the people from attending school because he said the next step is that the young people leave the kingdom. We convinced him, though it took a long interview, that his people are determined to have better and more things that they like, and if they cannot secure them at home, will go elsewhere to find them. The old chief gave his son, Isaiah, permission to compel the people to attend school.

There have been no baptisms and no receptions into church because the District Superintendent has been too busy to make a trip around the Makomwe Circuit.

G. A. Roberts.

Mutambara Circuit

This report covers a period of eight months. Personally we thank God for His loving care these months, and for the privileges of service which Mrs. Paisley and myself have both enjoyed.

While the field work has been reduced from three circuits to one during this Conference year, yet we find plenty to do one way and another in connection with the field, church, school, and farm.

During these eight months we have visited the out-stations and in conjunc-

tion visited other stations outside of our own field. This by special request of our superintendent. We have sought, God helping us, during these visitations to be a blessing to the people as well as care for the best interests of the work at large. I find the native pastor-teachers loyal, standing true, and seeking to lead their people as best they may in paths of righteousness; at times, it is true, severely tested because of unruly members and the heathen round about. But God who has grace for you and me has grace for them, and it is a source of joy to see these boys standing firm and going on. One dear fellow—I am sure he does not quite know how much God loves him—stands alone. His wife will not live with him, for her heart is not in the work, and so he stands alone and needs your prayers.

Once during the quarter the people gather at Mutambara from the outstations for meeting and at such times the records are carefully gone over while the character and standing of each member is reported on by the teachers and stewards. During these seasons we seek by God's help through the Holy Spirit to make these gatherings times of profit and blessing.

We report one outside place (Dunhu) cared for by evangelists. This is a most encouraging little place. From here we have gone out after the regular service taking the whole congregation with us across the Portuguese lines and held open-air services. This kind of work we most thoroughly enjoy and trust we shall have both time and opportunity to do more of it. I may just say here that no new work has been opened up although there is plenty of need for the same. It will be a source of encouragement to the work and to the missionary when progress along these lines is being made and will ever be an incentive to the Church at home to keep the coffers well filled.

Mutambara Center. Here we find plenty to do to keep us in a general way employed. The duties of the church, school, and farm so intermingle we are often called from one to attend to the other. There has been over sixty thousand brick turned out all burnt ready for the Woman's Foreign Missionary Society work in the future.

Our membership here at Mutambara numbers ninety-five; with probationers, ninety-four. Quite a number have been dismissed from the church because of their immoral conduct.

The Boarding Department numbers thirty-six. These find employment on the farm to pay for their tuition and board. Our school registers seventy-two. Moses is very faithful in all the duties in connection with both church and school, and we thank God for his faithful service. My dear wife is also ever ready to give a helping hand in all these duties. She has charge of the girls' boarding department.

The Farm. Although at times we have had occasion to find fault with the mode of doing of the man employed, yet on the whole he is as satisfactory a person as may be found out of the work itself. However, it will be an advance in the right direction for the best interests of the Kingdom when we have the right sort of a man for this kind of work. I believe only a missionary farmer should be employed.

The total yield of grain harvested on the Mutambara farm during the year stands thus—mealies, 240 bags; beans, 27 bags; wheat, 207 bags.

Again in closing we offer a note of praise to Almighty God, thanking Him for His loving kindnesses during this Conference year.

J. G. Paisley.

Report of Miss Quinton

An account of my work during the last few months must in some respects at least be merely a continuation of the one rendered last Conference.

In the Girls' School, with three missionaries and two native helpers, there is quite enough to keep us all employed. For the past seven months the greatest part of my work has been with the school proper, though I have done only a part of the teaching. Our older girls are in classes with the boys, and I have

been teaching arithmetic and reading in the second and fourth standard and language in the second, third, and fourth standards.

In the children's school we have not so many as last year, but we are glad that for the most part those who did not come back after vacation were those who seemed the least teachable and the majority of the remaining ones are very promising little girls, of whom we expect much if they are allowed to stay with us till they are grown. The six most advanced ones are able to read quite a little English. At least four and perhaps all of this class will enter the first standard at the beginning of the new year.

The twelve months that I was allowed for language study have just about expired, and I regret that I am by no means a master of the language, though I consider that I have a fair working knowledge of it. Since the September vacation my study has been altogether along the line of translation. I have the first quarter's Sunday school lesson helps translated and printed, and the second quarter practically ready for the printer.

A few months ago Rev. Gates appointed me to assist him in the Publicity Department and for some time we were quite busy getting off the material for the Centenary at home.

Mr. Johnson's leaving the work in the middle of the year to go home to join the ranks surely left a gap in our ranks here to be filled as best it could. This gave some one a chance to "do his bit." In our already understaffed condition the puzzle was "find a man or woman for the printing department." Mr. Gates felt that I was the only one available, that is from a standpoint of time for the work, and I agreed to look afer that part of the work temporarily, though I confess it has been far from satisfactorily done. The July-October Advance and the Booklet, neither of which was quite finished, have been completed and mailed, the next year's Sunday school lessons have been partly printed, as before mentioned, and quite a few other small jobs done.

As I think over the ten months that I have been in the Mission it seems to me that my part of the work has been very small. I am not at all satisfied, and I sincerely pray that the coming year may be one of more fruitful service for the Master.

FANNE QUINTON.

Old Umtali

When the Conferences come at intervals of only eight months one has hardly time to look round after getting fairly started before it is time to prepare again. On the mission field, however, one learns, or one should learn, not to be surprised at anything irregular.

Since the last session of Conference the months and days have been filled to the brim, not with any one thing, but with a little of everything. A missionary's report, to be true, should be more like an abridged encyclopedia than a thesis. A little of everything comes his way, and blessed is he who is equal to all occasions.

THE TRAINING SCHOOL

The Central Training School has just closed its year. It has been a fairly good year, though circumstances have made it rather a trying one. The number of students has not been so large as that of some previous years, but the work in the classrooms has been done faithfully and well. Eight missionaries and two native teachers have been teaching in the various subjects comprising the curriculum, which this year has been as follows: Bible, English, Arithmetic, Geography, Writing, Hygiene, Practice of Reading in the vernacular and the study of its structure, Practical ethics, Physical drill, Tonic Sol-fa modulator and Chorus singing, the Fundamentals in Christian Teachings, Gardening, Animal husbandry, Leather work, and building comprising woodwork, brick-making and brick-laying. These classes have been meeting continuously from 6:30 in the morning until 6 o'clock in the evening with a break of an hour and a half for dinner and prayers.

The Preparatory Evening School

During the past year the evening school has been held for two hours each evening. The numbers have varied from thirty to sixty. A large number of these are boys who are preparing to enter the Training School proper. Others are those who are working on the farm and elsewhere and want to go to school as well. Here we are emphasizing the subjects that are the weakest in those who are preparing for the training school. In this respect the great value of this work will be seen next year.

The Location School

The school for the wives and children of the married students has been doing its part in training. We feel it very essential that the wives shall advance with their husbands, though perhaps it must be to a lesser extent on account of their household duties claiming much of their time. It is no small thing for these women to give five mornings a week to school, but they do it. Mrs. James has charge of this school and instructs them regularly in Bible, writing, and sewing. Other subjects are taken by a native teacher under her direction. In the wives of our teachers who have gone out from here during the last few years this training is in marked evidence. One of the women who has only been here about a month is very enthusiastic and the other day declared that she had no idea that she was coming to a place like this.

Development and Improvements

Some much needed improvements are now under way. The houses of the location or married students' village have hitherto been built of poles and mud. For a number of years now suitable hardwood has been scarce and the houses built have fallen an easy prey to the white ants, so that they will only stand two or three years. The Mission has decided that brick structures are cheaper and must in future be built. Eight kitchens have been built and two dwellings are nearing completion. More should be built immediately. A house for our resident medical worker is ready for the roof, and plans are under way for a new residence for the new schoolmaster expected here in January.

The Circuit

Four visits have been made on the circuit since last Conference. One gathering of the whole circuit was held at Old Umtali. Both the pastor-teachers and the people seem anxious for these general gatherings. I wish we could have more of them. On the occasions of the visits to the stations there is always a full day. Encouragement, reproof, and commendation all have their place, and generally occasion is found for them all. Such has been my experience this past year. The stations with the strong pastor-teachers show a marked difference from those with poorer leaders, but everywhere we see evidences that little by little the people are learning more and more the meanings of the teaching of Christ.

The Hidden Works

A great deal of my work this Conference year has not been seen even by the missionaries around me. This perhaps is true more or less of every missionary. Endless trivial matters are brought for settlement by the people of the circuit or the students of the school. Morning, noon, and night they come. Practically every student has some "grave" matter to be talked over about once a month. Letter-writing, or whatever one happens to be doing, must be laid aside, for one learns more and more that he must look at these things from their viewpoint, and if at the end of the day these matters have made it impossible to carry out the work planned in the morning one can at least feel that he has done the work that has fallen to him as a missionary to the people.

H. I. James.

X

MEMOIRS

Rev. A. L. Buchwalter

Our dear Brother Buchwalter has gone to his reward.

In all the years of our mission work in Rhodesia, now nearly twenty, we have not lost one of our missionaries by death. But within the last year two who had retired have gone to their new life in the city of God.

On the third of last August our dearly beloved Brother Buchwalter passed from earth, and left a blessed memory behind him here in Rhodesia, where he labored faithfully and earnestly, and won all who knew him by his uniformly pleasant and happy life.

He labored at Mutambara and Nyakatsapa and Old Umtali. At each of these places there are many of our native Christians who bless the name of Mufundisi Bukuwota, as they call him, and are now very sad because they will see him no more in Africa. For several years he was Mission Treasurer, and did more than he was able to do to steer the Mission through its severe financial trials of a few years ago.

He first came to Liberia, West Africa, under Bishop Taylor in 1890. There he labored as Missionary Carpenter and won the love of all missionaries, both of our Church and others, as he went about from station to station, making the mission houses more comfortable and building new buildings. It was Bishop Taylor who said of him, "He is a saint, blameless before God and harmless among men."

For some few years past he had not been able to do rugged work, but his years of experience on the field and his influence among natives, and his excellent business training, made him more valuable in other lines of mission work; so that his last years were his most useful and most appreciated by us who remain on the field. After coming to East Africa he was ordained to the ministry and did effective work wherever he was sent as an elder in the Church.

He has laid aside his work. He has met those who preceded him to the better land. He has his reward already—a joy that shall never end—twenty-five years—all for God's children in Darkest Africa. We who remain yet a little while have another tie drawing us to heaven. We have another one over there waiting to receive us when our work is done. What an inspiration such a life as Brother Buchwalter's is to all who love the good, the true, and the beautiful.

We shall all remember Mrs. Buchwalter in our prayers, who labored so lovingly and efficiently with him, that she may be upheld by our God who is a husband to the widow. His brothers and sisters may well feel proud of such a brother who gave his life for the Church and Africa and the World.

Mtoke, Rhodesia.

E. H. Greeley.

Eunice O'Farrell

Our fellow missionaries Mr. and Mrs. O'Farrell have had their hearts bereaved of their little daughter, Eunice, a bright, beautiful child lent to them of the Lord for only six years. She was born in Rhodesia, and all of us who knew her were brightened by her little life and are greatly saddened by her death. May God comfort the hearts of her parents with a realization of His continual presence.

E. H. Greeley.
Miss Mullikin.
Miss Clark.

XV

SUMMARY OF STATISTICS, 1917

Missionaries and Native Workers

	1917	1916	Increase	Decrease
Missionaries: Men	7	8	...	1
Women	8	9	...	1
Woman's Foreign Missionary Society	4	2	2	...
Other Foreign Workers	3	1	2	...
Native Ordained Preachers	...	...	...	...
Native Unordained Preachers	1	1	...	...
Native Teachers	47	54	...	7
Native Workers of W. F. M. S.	9	...	9	...
Other Helpers	1	...	1	...
Total Workers	80	75	14	9

Full Members and Probationers

Full Members	2,114	1,866	248	...
Probationers	1,665	1,630	35	...
Total Membership	3,779	3,496	283	...

Baptisms

Adults	238	362	...	124
Children	109	168	...	59
Total Baptisms	347	530	...	183

Educational Work and Workers

Training Schools	3	2	1	...
Elementary Day Schools	51	56	...	5
Teachers	60	60	...	...
Pupils in Training Schools	185	170	15	...
Pupils in Day Schools	3,315	3,775	...	460
Total Under Instruction	3,500	3,945	...	445

Property of the Mission

Number of Churches	56	55	1	...
Number of Parsonages	60	58	2	...
Value of Churches	$30,475	$38,675	$....	$8,200
Value of Parsonages	27,115	24,505	2,610	...
Value of Lands, Bldgs., and Equipment	80,663	65,493	15,170	...
Value of Property of W. F. M. S.	17,165	16,415	750	...
	$155,418	$145,088	$18,530	$8,200

Indebtedness and Self-Support

Indebtedness	$4,000	$4,000	$...	$...
Support of the Native Church	$1,331	$515	$816	$...
Church Building and Repair	1,056	425	631	...
Other Local Purposes	6,476	5,254	1,222	...
	$8,863	$6,194	$2,669	$...